

The Improvement Era



The Nation's Capitol

SEE PAGE 66

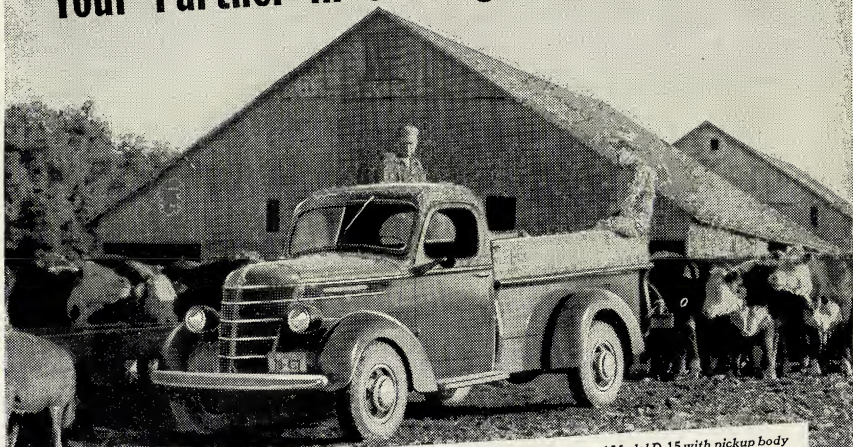
FEBRUARY, 1939

VOLUME 42 NUMBER 2

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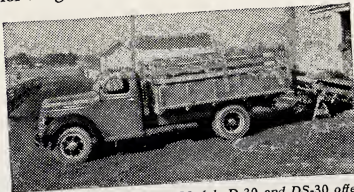
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INTERNATIONAL TRUCKS

Exploring the Universe

By FRANKLIN S. HARRIS, JR.

MOLASSES for binding road surfaces is being used successfully in India. The molasses is treated with acids to resinify with coal tar and asphalt, giving a substance insoluble in water which later becomes solid.

MAYA-TYPE objects have been found in Oklahoma mounds, showing either a connection or trade with the Maya Indians of Southern Mexico and Central America. Many objects just like those found in the Hopewell mound in Ohio were also uncovered. Maya patterns were drawn on conch shells, pottery, and flints, as well as such patterns, like those of Maya art, of men paddling in a canoe and men conducting a religious ceremony.

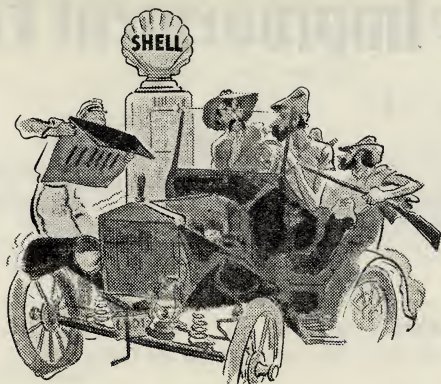
RELIEF to sufferers from arthritis has been reported by Dr. Otto Steinbrocker of Bellevue Hospital, New York City. Though not a cure, patients may be freed from pain and helped to return to normal lives by injections of procaine, a local pain-relieving agent similar to cocaine. It is injected either into the painful areas or into nerves alongside the spine. If treatment is started early, deformities can be prevented by helping to get back normal use of limbs.

FROM coal, air, and water a new synthetic fiber material called "nylon" has been developed which promises to be important industrially and commercially. Similar to artificial silks, though it does not use cellulose, it is stronger than silk. It has an elastic recovery from stretching superior to silk. It is expected to rival natural silk—of which the U. S. uses over half the world's supply—in its last stronghold, hosiery. Since the new fiber also takes common dyes easily, it is predicted that sheer, two-thread hosiery can be made which have the wearing properties of the four-thread, service weight. Since the size of the fiber can be controlled, other uses may be: for brush bristles, racquet strings, fishing lines, velvets, woven dress goods, and knitted and woven underwear.

WHEN angry or afraid, the human voice goes up in pitch as well as increasing in volume. At the State University of Iowa it was found that in rage or fear the voice goes up a full octave above the pitch level for indifference, contempt, or grief, which are about low C.

CONTRARY to popular opinion, cutting or shaving hair does not make it grow faster or thicker.

(Concluded on page 67)



"Great day, Zeke," he says, "he's aputtin' ile in her!"

I've read about these mountaineers—but I never saw any till the other day. Four of 'em pulled into my place in the worst old jalopy you ever saw.

They wanted a gallon of gas an' I gave it to 'em. Then I went into my talk about Golden Shell Oil.

All four of 'em just sat there an' looked at me kind of suspicious while I talked. Didn't move a muscle—except when they shifted their chaw.

I explained how Golden Shell Oil was made for stop an' go—how it went to work *instantly* and prevented engine parts from rubbin' together dry. I told 'em it only cost 25¢ a quart an' was the best oil buy on the market. Then I asked 'em if they'd like to try some.

I thought I saw one of 'em nod so I went around and lifted the hood. Darned if the whole thing didn't come off!

While I'm putting the oil in, one of 'em climbs out an' stands there starin'.

All of a sudden he pipes up. "Great day in the mornin', Zeke," he drawls, "now I remember what Gran'pappy told us. That there hole in the engine is for *ile*!"

From some of the motors I hear clankin' by this place, ol' Daniel Boone ain't the only one that's forgot what oil is for. Holy Smokes! How many bets for Golden Shell have I been missin'?

Sincerely,

Your Shell Dealer

The Improvement Era

"The Glory of God is Intelligence"

FEBRUARY, 1939

VOLUME 42 NUMBER 2

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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The Cover

FEBRUARY is a month in which our patriotic blood seems to course faster, and we look to the Nation's Capital with thanksgiving for all of the human liberties that America guarantees and with a determination that, as we have power to make it so, those fundamentals of the American system shall be preserved. The winter photographic study is by Lionel Green. (See also page 78.)

Do You Know—

What recent surveys indicate concerning the comparative financial condition of those who pay tithing?..... Page 72

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EXECUTIVE AND EDITORIAL OFFICES:

50 North Main Street, Salt Lake City, Utah
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Entered at the Post Office, Salt Lake City, Utah, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October, 1917, authorized July 2, 1918.

The Improvement Era is not responsible for unsolicited manuscripts, but welcomes contributions. All manuscripts must be accompanied by sufficient postage for delivery and return.

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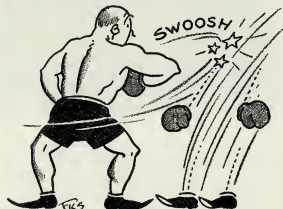
WOODBURY COLLEGE
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Exploring the Universe

(Concluded from page 65)

THE tenth and eleventh moons of the planet Jupiter were discovered in 1938.

A CLUTCHLESS automobile has been designed and demonstrated by Professor F. C. Lea of Sheffield University, England. The car uses a "torque converter" to transmit power from engine to wheels. The engine operates a centrifugal oil pump, whose speed is controlled by the accelerator, which then varies the amount of oil delivered to a turbine attached to the drive shaft. Curiously, clutchless automobiles are not new; they were used in England about two decades ago.



How fast can a boxer hit? A 195 lb. boxer's swing was found in the laboratory to be 40 miles an hour.



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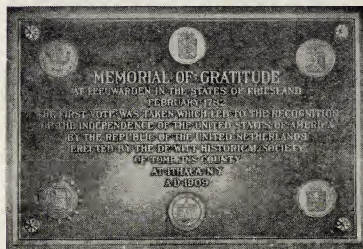
City

State

Memorials of Gratitude

By FRANKLIN J. MURDOCK

President of the Netherlands Mission



DE WITT HISTORICAL SOCIETY
MEMORIAL

THE De Witt Historical Society of Ithaca, Tompkins County, New York, in the year 1909, erected a beautiful bronze plaque in the city of Leeuwarden, Friesland, in appreciation of the first vote that was taken by the Republic of the United Netherlands, which led to the recognition of the independence of the United States of America in 1782. To all American citizens who visit Leeuwarden and see this Memorial of Gratitude there comes a feeling of respect and thanksgiving for this recognition sounded more than a century and a half ago.

The Church of Jesus Christ of Latter-day Saints, in the year 1861, sent two missionaries to the Netherlands to preach the Gospel and organize missionary work. Those first missionaries, through their clean lives, were living memorials of that which the Church taught. For seventy-seven years the Church has been sending missionaries to the Netherlands. In the year 1906, two missionaries, Abraham J. Gould and Melvin H. Welker, gave

their lives in the cause of Truth. Their bodies sleep in the soil of Groningen, while their successors seek out the honest in heart and carry forth the great work of the Church. The graves of these two missionaries are Church property today and signify lasting memorials of gratitude for the cause of righteousness.

The Church is building today in the cities of the North, and elsewhere, memorials in the lives of its members, that eventually will bring blessings of joy and gratitude to all who are willing to accept and live the truth. (See also *Mutual Messages*, page 110, for activity report from the Netherlands Mission.)

A PRAYER WAS RECENTLY HELD AROUND THE GRAVES OF ELDERS GOULD AND WELKER BY THE MISSIONARIES OF THE GRONINGEN DISTRICT.

Reading from left to right: E. Oosterhuis, Arie V. Esen, Erwin Schick, James Blake, Sister Claire Murdock, Bert D. Isaac, Elmo Buchanan, Joseph Brewerton, President Franklin J. Murdock, Z. Oosterhuis, Paul Clayton, Orme Jorgensen, Pernella Berghout, J. R. Kest, John M. Limburg, Robert Tamm.



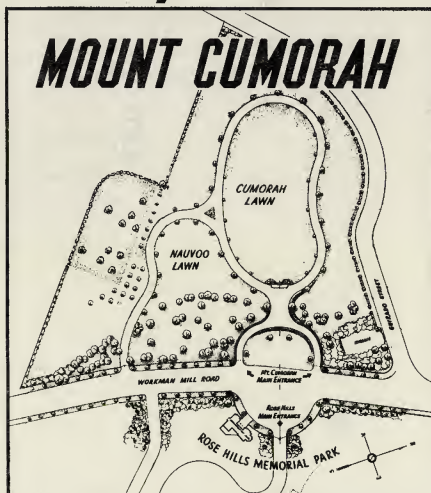
Development already begun!



A BEAUTIFUL, EXCLUSIVE CEMETERY WILL SOON BE OPEN FOR LATTER-DAY SAINTS IN SOUTHERN CALIFORNIA

ACTING upon petitions signed by hundreds of Latter-day Saints residing in Southern California, the officials of Rose Hills Memorial Park have set apart a lovely hill site for the exclusive use of Mormon families.

The site was selected by a committee of L. D. S. Church members after a thorough investigation of many locations. Sloping eastward—perpetually endowed—purposely secluded—Mount Cumorah is easily accessible from all parts of metropolitan Los Angeles. Although development is now in progress, with a completion date set for late spring, more than 650 graves have already been purchased.



LATTER-DAY SAINTS DIVISION OF ROSE
HILLS MEMORIAL PARK, WORKMAN
MILL ROAD, WHITTIER, CALIFORNIA

Mount Cumorah Division is not a small burial plot—but a separate unit completely set apart from other lawns. The site contains approximately fifteen acres which will be progressively developed. Until the formal opening, choice plots are available at pre-development prices. We urge you to investigate this exceptional opportunity at once.

Call or write the Representative at Rose Hills Memorial Park.

WORKMAN MILL ROAD
Near Whittier
Telephone Whittier 420-37

Rose Hills

MEMORIAL PARK

CEMETERY
MAUSOLEUM
COLUMBARIUM

Sing High, My Heart

SING high, my heart, sing high
Your winging valiant dreams;
Sing them to the mountain-tops
And to the chanting streams.

SING high, my heart, sing high
Into the star-winged night;
Sing on and on till darkness fades
Upon the breath of light.

SING high, my heart, sing high
Through this and other dawns;
Sing high until eternity
Will hear and claim your songs.

KATHRYA KENDALL

Photo by Jeano Orlando.



The EDITOR'S PAGE

A Testimony of Jesus the Christ and His Divinity

By PRESIDENT HEBER J. GRANT

A LITTLE over fifty-eight years ago I was called to preside over the Tooele Stake of Zion. Two years later I was called to the Apostleship, and during this fifty-eight years it has been one of the joys of my life to bear witness of the divine mission of Jesus Christ, our Lord and Savior; and therefore I am delighted to have the opportunity to send my message of love and blessing and to bear my testimony to the divine mission of the Savior of the world to the Latter-day Saints throughout the world, and to all others . . .

I quote from the eleventh chapter of Third Nephi in the Book of Mormon:

And behold, the third time they did understand the voice which they heard; and it said unto them:

Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

And it came to pass, as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

And it came to pass that he stretched forth his hand and spake unto the people, saying:

Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven.

And it came to pass that the Lord spake unto them saying:

Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.—III Nephi 11:6-14.

I desire to read the testimony of Joseph Smith and Sidney Rigdon, from section 76 of the Doctrine and Covenants:

And this is the gospel, the glad tidings, which the voice out of the heavens bore record unto us—

That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness;

That through him all might be saved whom the Father had put into his power and made by him.—Doc. and Cov., Sec. 76:40-42.

And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about.

And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness:

And saw the holy angels, and them who are sanctified

before his throne, worshiping God, and the Lamb, who worship him forever and ever.

And now, after the many testimonies which have been given of him, that is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.—Doc. and Cov., Sec. 76:19-24.

I now read from section 110 of the Doctrine and Covenants the testimony of Joseph Smith and Oliver Cowdery:

The veil was taken from our minds, and the eyes of our understanding were opened.

We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.

. . . and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

I am the first and the last; I am he who liveth; I am he who was slain; I am your advocate with the Father.—Doc. and Cov., Sec. 110:1-4.

It has been one of the joys of my life, because of the knowledge which I have of the divine mission of the Savior, to bear my testimony in England, Ireland, Scotland, Wales, Germany, France, Belgium, Holland, Switzerland, Italy, Norway, Sweden, Denmark, Czechoslovakia, Canada, Mexico, in most of the states of the Union, in far-off Japan, and in the Hawaiian Islands, and to lift up my voice declaring that our Heavenly Father and His beloved Son have again spoken from the heavens and that God introduced His Son to Joseph Smith and instructed him to hear His Son, and the Savior promised Joseph Smith that he should be the instrument in the hands of God of again establishing the Church of Jesus Christ upon the earth.

I have rejoiced exceedingly in being able to say that I know that God lives and that He is the Father of Jesus Christ and that I also know that Jesus Christ is the Son of the living God and the Redeemer of mankind, and that I also know that Joseph Smith was the instrument in the hands of the Lord in restoring again the everlasting Gospel. I appeal to all members of the Church who possess this same testimony which I have so to live that all men, seeing their good deeds, shall be inspired to investigate the Gospel of our Redeemer. To know beyond a shadow of a doubt that He is my Redeemer fills my heart with gratitude unspeakable. May God's choicest blessings abide with the honest world over is my sincere prayer, in the name of Jesus Christ. Amen.—From the President's 1938 Christmas Radio Message.

EVIDENCES AND RECONCILIATIONS . . .

vii.

Does the Payment of Tithing cause Economic Distress?

"No," would be the unanimous and emphatic answer of those who have obeyed the law of tithing. Indeed, the question is usually asked by non-tithepayers who seek to find weaknesses in the Church.

When mortal man places one-tenth of his income in the treasury of the Lord, he acknowledges by that act that all his earthly income is a gift from the Lord, the real Owner and Master of Earth. The giving of tithing becomes then an evidence of the man's faith in God and of the man's conquest of his selfish self. This is the essence of the law of tithing.

The law of tithing is on a par, in every respect, with every other commandment of the Lord. Obedience to His commandments is required by the Lord. "For this cause I have sent you—that you might be obedient." (Doc. and Cov. 58:6.) In fact, disobedience is an offense to the Lord. "In nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments." (Doc. and Cov. 59:21.)

The great purpose of life is to develop such conquest over self that obedience may be willingly, easily, and gladly yielded to every commandment issuing from the mouth of the Lord. Commandments then become means by which a man's spiritual condition may be determined. Every person may be, in a sense, the judge of his own spiritual progress, for he knows how readily he yields obedience to the laws of the Lord. The commandments of first value are those which demand most unselfish action; that lead, if obeyed, to the greatest self-conquest.

Tithing is a law of special value for this purpose. Man naturally is slow to part with his worldly goods. Too often spiritual wealth is overshadowed by material possessions. If he can so master himself as to part with a tenth of his earthly income, he has won victory over one of the most stubborn phases of his nature.

While self-conquest may be the chief result of man's obedience to law, other blessings follow. Man gives little; the Lord gives much in return even here on earth. Those who are obedient to law will gain knowledge and intelligence. They may escape the scourges and afflictions of the world (Doc. and Cov. 97:25-28); health, endurance, wisdom, and hidden treasures of knowledge shall be theirs. (Doc. and Cov. 89:18-21.) The joys and

blessings of heaven shall be tasted by them on earth. (Doc. and Cov. 105:18.)

Obedience to the law of tithing is certain to bring blessings in return, even of a temporal character. Yet, it must ever be remembered that the blessings of life come according to the Lord's will. Material property may not be the blessing we most need. If we can trust the Lord enough to pay Him a tenth of our increase, we must trust Him to bless us according to our needs. Material, earthly property does not have the same value before God as before man. Love of property is often nothing more than covetousness, which is a deadly sin. "What is property unto me? saith the Lord." (Doc. and Cov. 117:4.) Let man do his best to provide for himself and his family, gather property around him, pay his tithing, obey all other laws of God, and accept, with joy, such blessings as the Lord may vouchsafe him.

Now, after all this has been said, it is interesting to note that the very great majority of tithepayers, perhaps all, succeed in finding sufficient for their temporal welfare. The group of tithepayers within the Church are not only more spiritually active, but generally they are more prosperous than the non-tithepaying group. Tithing is not a factor that works against economic prosperity. In most cases material as well as spiritual blessings follow obedience to the law of tithing.

This view is confirmed by a recent investigation by a non-Mormon agency. A governmental bank, having loaned very large sums to Utah farmers, mostly Latter-day Saints, and noting an abnormally high percentage of delinquency, wondered if the practice of tithepaying were reducing the ability of the farmers to make proper repayments. The assistance of the Utah State Agricultural College was secured in carrying on the investigation. The Church gave full cooperation.

The first study was made in Utah County, Utah. Four hundred and eighty-five names were submitted by the bank and college. Of these, seventy-one could not be found on the records of the Church. Of the remaining four hundred and fourteen persons, seventy-eight had no indebtedness, two hundred and twenty-nine had loans, but were non-delinquent, and one hundred and seven were delinquent.

The percentage of total tithepayers was about the same in the three groups, but the proportion of full tithepayers among the delinquent group was only a little more than half of the full tithepayers in the non-delinquent and no-debt classes. The total amount paid in tithing per person in the delinquent group was only about three-fourths of that paid by the non-delinquent and no-debt groups. Examined from every angle, the investigation

showed that tithing had no depressing economic influence, but rather that the qualities in a man that led him to pay tithing, also enabled him to win more success in his economic life.

It should be added that two of the four hundred and eighty-five farmers listed kept three missionaries in the field, and these two men were in the non-delinquent group and paid a full tithing. Neither tithing nor missionary costs seemed to have a depressing effect upon the economic welfare of the farmers. The gift of amassing money beyond ordinary needs is much like any other special gift such as in music, art, education, etc.

Another, smaller investigation was conducted by the same agencies in Cache County, Utah. In the section studied one hundred ninety farmers were owing money to the bank. Thirty-three of them were delinquent and these had farms of equal size and productive power with the non-delinquent farmers. The Church records showed that of these thirty-three delinquents, eighteen paid no tithing, eight paid part tithing, and seven paid a full tithing. The investigator calculated that in one of the prosperous villages in the Cache County study about 11 per cent of the farmers are delinquent in their bank payments, and these 11% pay 2% of the tithing in the village. It seemed clear therefore that in this as in the Utah County area, tithing is a very unimportant factor in the delinquency problem. Here also it seems evident that the man who pays tithing has power to do the things that bring reasonable economic prosperity.

As far as available experience can guide us, the answer to the question at the head of this writing is, "No." The payment of tithing does not cause economic distress. A host of testimonies might be secured of the joy in life that follows obedience to this important law of the Lord.—J. A. W.

viii.

How did the Earth come into being?

THE earth came into being by the will and power of God. Upon that proposition the accepted scriptures of the Church and their authoritative interpretations agree. Chance is ruled out. Latter-day Saints believe that the earth and the heavens and the manifold operations within the universe are products of intelligent action, of the mind of God. There is nothing haphazard about the universe in which we live. (See Genesis 1:1; Moses 2:1; Abraham 4:1; Doc. and Cov. 93:9.)

This doctrine is set forth in eloquent words in modern revelation.

And it came to pass, as the voice was still speaking, Moses cast his eyes and beheld the earth, yea, even all of it; and there was not a particle of it which he did not behold, discerning it by the Spirit of God.

And he beheld also the inhabitants thereof, and there was not a soul which he beheld not; and he discerned them by the Spirit of God; and their numbers were great, even numberless as the sand upon the sea shore.

And he beheld many lands; and each land was called earth, and there were inhabitants on the face thereof.

And it came to pass that Moses called upon God, saying: Tell me, I pray thee, why these things are so, and by what thou madest them?

And behold, the glory of the Lord was upon Moses, so that Moses stood in the presence of God, and talked with him face to face. And the Lord God said unto Moses: For mine own purpose have I made these things. Here is wisdom and it remaineth in me.

And by the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth.

And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten.

And the first man of all men have I called Adam, which is many.

But only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them. (Moses 1:27-35.)

Further, Latter-day Saints believe that the Lord formed or organized the earth from existing universal materials. That it is impossible to create something from nothing is a spiritual as well as a scientific axiom. It is an established doctrine of the Church that the ultimate elements which constitute the universe are eternal, indestructible, everlasting. Whether these ultimate realities be, in the language of present-day science, molecules, atoms, electrons, or pure energy is of little concern. Whatever is the ultimate reality is eternal. Matter as we know it, and which forms the earth, is made from eternal elements. In that sense the formation of the earth was an organization rather than a creation. (See Doctrine and Covenants, 93:33; Moses 1:38.)

Just what forces were brought into operation, or what process was used, to organize the "elements" into an earth is not known. Latter-day Saints are inclined to hold that forces about us, known in part through common human experience, especially in the field of physical science, were employed in the formation of the earth. The progress of science may yet shed much light on the origin of the earth.

During human history numerous mystical and mythical ideas have been advanced concerning the origin of the earth. These may be ignored. During the course of science, three main theories have been set up to explain how the earth came into being.

First came the nebular hypothesis, elaborated upon the suggestions of others by the famous French mathematician and physicist, Laplace, nearly one hundred and fifty years ago. This assumes that the sun was formed from the condensation of a nebula, a gaseous body. As the gaseous, rotating sun contracted, gaseous rings would be thrown off from the sun, much as drops of water fly off a grindstone. Each such ring would become a planet revolving around the sun. One such ring of gas after gradual cooling and contraction became the earth. This hypothesis was universally acclaimed; those who would not accept it were long looked upon as "unscientific." Yet, the relentless growth of knowledge seemed to show the nebular hypothesis erroneous, and now it has long been discarded. (See *Stars and Planets*, D. H. Menzel.)

The planetesimal theory followed. This was proposed by the eminent geologists, Chamberlain and Moulton of the University of Chicago. A star might have come so near the sun as to cause tre-

(Concluded on page 124)

PRIESTHOOD *and* MINISTRY

BY
ELDER GEORGE F. RICHARDS
Of the Council of the Twelve

THE LORD CANNOT USE IN HIS MINISTRY ANY
PERSON WHO IS UNWILLING TO BE USED.

There are, in the church, two priesthoods, namely, the Melchizedek and Aaronic, including the Levitical Priesthood.

Why the first is called the Melchizedek Priesthood is because Melchizedek was such a great high priest.

Before his day it was called the *Holy Priesthood, after the Order of the Son of God*.

But out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek Priesthood.

All other authorities or offices in the church are appendages to this priesthood.—*Doctrine and Covenants 107:1-5.*

ALL ordinances of the Gospel are necessary to salvation, and no ordinances are administered without the Priesthood. There is no salvation therefore but by the Priesthood. A man cannot attain to highest exaltation without his holding the Priesthood. A woman may not be exalted without being the sealed wife of a man who holds the Priesthood. "The man is not without the woman, neither the woman without the man in the Lord." Wives and mothers, who love their husbands and sons and desire their salvation, should remember that it can come to them only through their holding and magnifying the Priesthood. Wives and mothers therefore should encourage their husbands and sons to faithfulness in magnifying the Priesthood.

The Twelve Apostles have been appointed to give proper supervision to the Priesthood. They outline courses of study for the Priesthood quorums of the Church. They provide Priesthood conferences that the work for the Priesthood may be properly presented to the Priesthood of the Church, and that there may be proper emphasis on the importance of the Priesthood and the offices



GEORGE F. RICHARDS

growing out of the Priesthood, of the necessity of magnifying the Priesthood we hold, of faithfully performing our religious duties; to give officers in the Church to understand what is expected of them and how best to accomplish their work; to consider ways and means of vitalizing the Priesthood quorums and members, of improving the ministry of the Church; to discover how others succeed, that we may, by adopting their methods, succeed also.

The ministry of the Church furnishes a field of activity for Priesthood, and for such activity was the Priesthood given. The oath and covenant of the Priesthood contemplate those who receive the Priesthood magnifying the same, with a promise that all that the Father hath shall be given unto them. If it so be that any of us who have received the Priesthood fail to magnify the same and thus forfeit our claim to all that the Father hath, it will be most unfortunate for us.

Most of the important positions we hold in the ministry of the Church

are held in connection with the Priesthood. When we magnify those positions or callings which we hold in the ministry, we are magnifying the Priesthood; and when we fail to magnify those positions we fail to magnify the Priesthood. If we are not living good Christian lives, we are not magnifying the Priesthood we hold. When we willingly, without reasonable excuse or cause, absent ourselves from meetings of quorums to which we belong we are failing to magnify the Priesthood.

One big aim in Priesthood work is to prepare a ministry of the Church which will be more faithful, more efficient, and more acceptable to the Lord; a Priesthood and ministry which will best aid in the accomplishment of the Lord's work and purposes in the earth, looking to the saving of the souls of men.

We should not cease striving to improve the present ministry of the Church; and we should bear in mind the fact that our boys and girls constitute, in large measure, the future ministry of the Church, and that we of the present ministry are responsible for their making. In view of present and improved opportunities, it will be a disappointment if there be not a constant and continuous improvement in the ministerial work of the Church.

We are a well-taught people; sufficiently so that if we were to do as well as we know, our own salvation would be assured, and the ministry of the Church would be much more potent than it is at present. The accomplishment of these ends depends upon both individual and quorum efforts. Perhaps more than anything else we have need of being impressed with the necessity of doing as well as we know. That which we know to be right we should do, and leave undone the things we know we ought not to do. To those who are desirous of living their religion and of magnifying their callings in the Priesthood and ministry of the Church, a mere reminder of their duties and what is expected of them in the Church should be all that is necessary.

Sometimes the asking of a question in our Priesthood program will suggest in no uncertain terms what is expected in the way of accomplishment and should be regarded as an item of instruction. When the quorum presidents are asked what percent of accomplishment has been attained in any activity assigned to their quorums, the question implies that 100% is desired. When

This picture of a Mormon missionary hangs in the State Museum of Art, Copenhagen, Denmark.

THE MUSEUM CATALOGUE DESCRIPTION READS: "TWO MORMONS DURING THEIR JOURNEYS HAVE COME INTO A LOG HOUSE IN THE COUNTRY WHERE THROUGH PREACHING AND SHOWING SOME OF THEIR SECT'S WRITINGS THEY SEEK TO WIN NEW ADHERENTS." PAINTED IN 1856, THE PICTURE WAS A GIFT FROM THE SOCIETY OF NORTHERN ART IN 1871. THE ARTIST WAS CHRISTEN DALSGAARD WHO LIVED FROM 1824 TO 1907.



quorum presidents know what is desired and expected of them, they should marshal their forces and strive fully to meet those expectations.

One might ask: Why all the activity in the Church today? An appropriate answer would be: the salvation of man depends upon it. The Lord, in conversation with His servant Moses, made use of this expression (Moses 1:39: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." The end our Heavenly Father and His Son Jesus Christ have had in view from the beginning is that of saving, with exaltation, our Father's children, of which family all men are members; and this in accordance with the plan of the Gospel which He has revealed. All things which the Lord has done, of which we have any knowledge, are but a means to this end. The creating of this earth on which we live, the instituting of the Gospel, including the providing of a Savior, the organizing of His Church and earthly kingdom, the bestowing upon man of the Holy Priesthood, the instituting of the ministry of the Church with all its principles and ordinances—all are directed to one end, that of man's salvation and exaltation.

The Lord uses humble men and women in the ministry of His Church in the accomplishment of His mighty purposes. He has said: "And no one can assist in this work except he shall be humble and full of love, having faith, hope, and charity, being

temperate in all things, whatsoever shall be entrusted to his care." (Doc. and Cov. 12:8.) We may congratulate ourselves on having been enlisted as a part of His ministry, and on being engaged in such a great and glorious cause. How much we appreciate this honor is manifested by the devotion we give to the work.

TO SUCCEED in any righteous cause means satisfaction, and to fail means disappointment. The more important the cause in which we may engage, the greater the satisfaction if successful, or the disappointment if we fail. The supreme happiness attending faithful and efficient service in the ministry of the Lord should be sufficient incentive for us to do our very best.

To succeed in the ministry there are certain elements which must be in evidence, always present, some of which are:

The Lord's help	Dependability
Willingness	Efficiency
Worthiness	Courage

In addressing His disciples on one occasion, the Savior said: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: *for without me ye can do nothing.*" (St. John 15:5.)

I quote the following from the poet Wordsworth: "To character and success, two things, contradictory as they may seem, must go together, humble dependence on God, and manly reliance on self." If there

is anything in which we need humble dependence on God in order to succeed it is in this work of His ministry. The Lord cannot use in His ministry a person who is unwilling to be used.

Quoting from the Prophet Joseph: "When God offers a blessing or knowledge to a man, and he refuses to receive it, he will be damned. (Compendium, page 279.) The calls made upon us in the Church are intended to be both a blessing and a knowledge. We should never say "no" to a call that comes to us from the proper authority in the Church. The Lord has said: "Whether by mine own voice or by the voice of my servants, it is the same." (Doctrine and Covenants 1:38.) To refuse to do what we are asked to do in the Church is to refuse to work for the Lord. No one can afford to take such a stand, in view of our indebtedness to the Lord for past and present blessings received, and our utter dependence upon Him for future blessings which we hope to receive.

When a person is called upon to receive the Priesthood or other office in the Church, he is usually asked if he is willing to receive that office and magnify it to the best of his ability. His answer in the affirmative is the equivalent of a sacred covenant to do his duty faithfully and well. This covenant carries with it the obligation to live the life of a saint, thus setting an example worthy the emulation of others. Example is a potent means of teaching the truth, and

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The CROWD CHEERS

A SHORT
SHORT
STORY

By ALVIN J. SCHOW

"THIS is the same thing you'll run up against all the rest of your life. If you really want something, bend all your energy in that direction; don't let the plaudits or cheers of the crowd distract your attention."

"But, Dad, I know that sounds right, although it seems not always to be right. Look at Bob Davis. He goes so far as to play up to the crowd. And when he does that, the crowd likes it more than ever and cheers him on to greater efforts."

"I know it seems to do that, Son. But if Bob could forget the crowd and play the game alone, he might be even better than he is now."

"He's state champ!" Jack said it with a challenge in his voice.

"I know that, too, Son," John Ricks slowly nodded his head, "but one day someone will come along who can keep his full attention on the run. Then Bob won't be state champ any more!"

"Maybe you're right, Dad. Anyway, I wish I could be that person!"

Ricks looked at his son closely. He was a fine-looking boy—one to be proud of.

"My boy, if you want that, you can get it!"

"I do want it, Dad. But Bob's had two years more skiing than I have, and he's hard to beat." Then half to himself, "Boy, wouldn't that put me in good with Miriam!"

Ricks smiled. "So there's a girl in it, too."

"Oh, sure, Dad."

"All right, Son," Ricks put down his paper, "if you want to win that race, let's prepare to do it. When's the tournament?"

"Three weeks from tomorrow. But do you really think I can do it?" The boy was doubtful.

"I know you can do it if you'll try it the right way! Now listen to me. There are always people watching when you practice on the course, aren't there?"

The boy nodded, and Ricks continued. "Now, you do as I say and you can take that title! Go out there every day and practice, but every time you make the run keep every bit of your attention on the course and on your goal. Forget there is anything else happening in those few seconds you are flashing down the course! Concentrate on the task at hand! From now until this tournament is over, I'm your coach?"

"Gee, Dad, I never expected



you'd be like this. Sure it's okey!"

"All right, Son, then I'm the boss. Now you try what I've told you! And tell me tomorrow night how you come out."

"Right, Dad — Coach!" Jack grinned with pleasure, and his Dad returned the grin.

THE weeks passed and the day of the tournament dawned cold and clear. The hard-packed course would be icy and fast. Records might be broken.

Huge crowds lined the sides of the course as the twenty contestants made ready for their first run through the flags. Ricks stood at the top of the hill with Jack, giving him a final bit of advice. Bob Davis made his way past the two to the starting place.

"Hi yu, kid," he grinned at Jack. "Gonna take the championship away from me today?"

"You're going to know you've been in a race this time," Jack called after him.

"I expect that," laughed Bob, "but watch my skis!" And he was off.

Down the winding course he sped, graceful, poised, pushing now with his poles to gain speed, sending a spray of snow into the air as he cut the corners, until he flashed through the goal flags, a quarter of a mile from the starting point. Jack and Ricks listened for the time. Thirty-two seconds! Tied with the state record for the course!

Jack's turn came, and he gave his every thought to getting down that twisting course through the guide flags. Only once did Jack waver. That was at the halfway mark, and it lost him a precious second. Safely past the goal flags, he heard his time called. Thirty-three seconds! Only one second behind Bob. But what long seconds they are when you're flying through the air like that!

Jack caught the lift for the ride to the top for the second run.

When the lift arrived at the top, Ricks noted that Jack was not there. One of the boys brought Jack's skis over to him.

"Jack said to leave these with you," the boy told Ricks. "He said he'd be up in a few minutes."

"Thanks," said Ricks, "but where did Jack go?"

"I don't know," replied the boy. "He got off at the halfway mark."

Ricks frowned. Jack needed the strength he would use in climbing the hill. Besides, they were ready to start the second run, and they couldn't hold up the race for Jack. He would have to be there and run in his turn, or be disqualified.

There, they were starting the second run! The first man was on his way down. Jack's turn would come soon!

Then Ricks caught sight of Jack coming up the trail. There was no time to lose. Maybe he could help the boy. He made his way down to Jack and took his arm to help him climb. They heard Bob's time announced. Another thirty-two!

"I'm all right, Dad," said Jack. "Just a little winded from the climb."

"But why did you stop at halfway?"

"Tell you later, Dad. I need my breath now."

Together they made the top. There would be just time for Jack to put on his skis. Jack bent over to fasten the harness.

"You rest," said Ricks, "I'll do that!"

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Scene near Iron Springs, Utah, six miles from Cedar City, showing Paramount Pictures, Inc., filming the story, "Union Pacific."

The camera crew are at the extreme left preparing for a shot, showing the laying of the rails in Utah. The locomotives were brought from California museums, reconditioned and used to depict the first trains used in building the lines. Many of the extras are Mormon people from Cedar City, Utah.

Photo by David H. Mann.



WHEN THE RAILS CAME WEST

IF Brigham Young could have visited Iron Springs, Utah, in November he would have seen a faithful replica of scenes familiar to his later life in Utah pioneer days.

Iron Springs, a station six miles from Cedar City, on the Cedar City and Lund branch line of the U. P. Railroad, was chosen as the location for filming *Union Pacific* by Paramount Pictures, Inc., because the depot there and general topography closely represented that of early Cheyenne, Wyoming, and parts of Utah.

The first mention of Brigham Young's connection with the building of the Union Pacific Railroad into Utah is found in the little known compilation of personal letters written by Samuel B. Reed to his wife and family. Mr. Reed made the first survey for the U. P. lines in the West.

In April, 1864, Mr. Reed wrote to his wife: "I learn from Mr. Young of Salt Lake City that the country I have to explore is comparatively well settled. . . Mr. Young is quite intelligent and has come east this spring to pilot the train of emigrants expected from Europe in June across the plains to the Great Salt Lake City. He regrets not being able to accompany me this season on my survey. They all feel a great interest in the construction of the road and will extend to me every facility in their power to help forward the work."

May 26, the same year, Mr. Reed wrote: "I am still in the city of the Saints. President Young is expected today or tomorrow. I have never been in a town of this size in the United States where everything is kept in such perfect order as in this city of the Saints. No hogs or cattle allowed to run at large in the streets and every available nook of ground is made to bring forth fruit, vegetables, or flowers for man's use."

WITH THE FILMING OF UNION PACIFIC WE RECALL BRIGHAM YOUNG'S PART IN THE LINKING OF A CONTINENT AND THE GROWING RESPECT OF SURVEYOR REED FOR HIM.

By DAVID H. MANN

June 29, Mr. Reed wrote: "This morning my men struck for wages and I have sent a man to Salt Lake City to confer with President Young on the subject."

While waiting for word from President Young, Mr. Reed wrote: "Chief Sandpitz and his squaw took breakfast with us . . . He asked if we were working for Brigham Young and when satisfied that we were, all was right with them. All Indians in this part of the country fear and respect the head of the Church in Utah."

Relative to the settlement of the strike, Mr. Reed wrote: "President Young wrote, as I expected he would, a severe letter to the boys, bidding them complete all work I have for them to do before showing themselves in Salt Lake City, since which I have not heard a word about pay."

Four years later, on May 20, 1868,

Mr. Reed wrote: "I have been negotiating with Brigham Young for building a portion of the railroad through this country . . . We have agreed in general, some minor details yet to be closed."

A month later Mr. Reed wrote: "Governor Stanford and Mr. Gray

of the Central Pacific Railroad are trying to contract with Brigham Young to do their work west of this place, but he answers that he has all he can do at present to complete the contract taken from me."

On May 23, 1866, President Brigham Young wrote a letter to Franklin D. Richards in Liverpool relative to his contracting to build seventy miles of the Union Pacific Railroad. In it he said: "Dear Brother . . . I have contracted for the grading and masonry on the Union Pacific Railroad from the head of Echo Canyon to the lake shore of this city . . ." The letter continues further explaining that the work was appreciated by the Mormon people.

It had been predicted by some that Brigham Young would resist the building of the transcontinental railroad, and how completely wrong they were was shown when he, instead of impeding the work, took a contract for building one stretch of it, and in his forceful, farseeing way, pushed the work along with all haste.

Following the celebration of the driving of the golden spike at Promontory, Utah, which event marked the completion of the transcontinental railroad, President Brigham Young and the First Presidency of the L. D. S. Church broke ground at Ogden, May 17, 1869, for a branch line to Salt Lake City.

On January 10, 1870, President Brigham Young wired Albert Carrington in England: "Last rail laid, last spike driven on the Utah Central at two o'clock."

This ended an epic of the West, making history of the days when pioneers traveled across the plains on foot, behind ox teams or horseback to the haven of refuge in the tops of the mountains.

C. A. Chamberlain, Salt Lake City, Union Pacific roadmaster, was loaned to Paramount Pictures Inc., to see that the track work in the film "Union Pacific" was laid in an authentic manner. Director Arthur Rosson, struck with Chamberlain's appearance, told him to grow a beard and work as an extra, taking the part of the old-time roadmaster when the original line was built. Note Chamberlain's striking resemblance to Brigham Young.

Photo by David H. Mann.



The CHURCH in the NATION'S CAPITAL

WASHINGTON is many things to many persons. It is the nation's capital and center of the federal government to all the world. It is a prosperous city of 630,000 to its merchants. It is a place of great museums to some, where animal life, Indian life, anthropology, and many other scientific subjects may be studied. To others it is a source of all books published in America, through the great Congressional Library, and the never-

By DR. EDGAR B. BROSSARD

United States Tariff Commissioner, former President of the Washington L. D. S. Branch, and a member of the Capital District Council.

WASHINGTON IS MANY THINGS TO MANY PERSONS—
AND MEANS MUCH TO MEMBERS OF THE CHURCH.

ending flow of bulletins and instructions in infinite variety from the government departments. Whatever one's interest, Washington has something to satisfy it. That is true of the public in general. It is also true of members of the Mormon Church.

Washington not only piques our curiosity and stimulates thought on an infinite variety of subjects, but it offers to members of the Church unique opportunities for service in broad and constructive fields. A brief discussion of the growth of the branch of the Church of Jesus Christ of Latter-day Saints in Washington may excite ambition in the breast of the energetic young people of the Church to prepare themselves along some chosen line for useful service to their fellow men, open to them almost anywhere they may reside. For while what has taken place in Washington is unusual in many respects, yet in others the development here is typical of what has taken place and what is in process of achievement in many other cities outside of the present organized stakes of Zion. It is therefore of general interest to members

of the Church in all parts of the world.

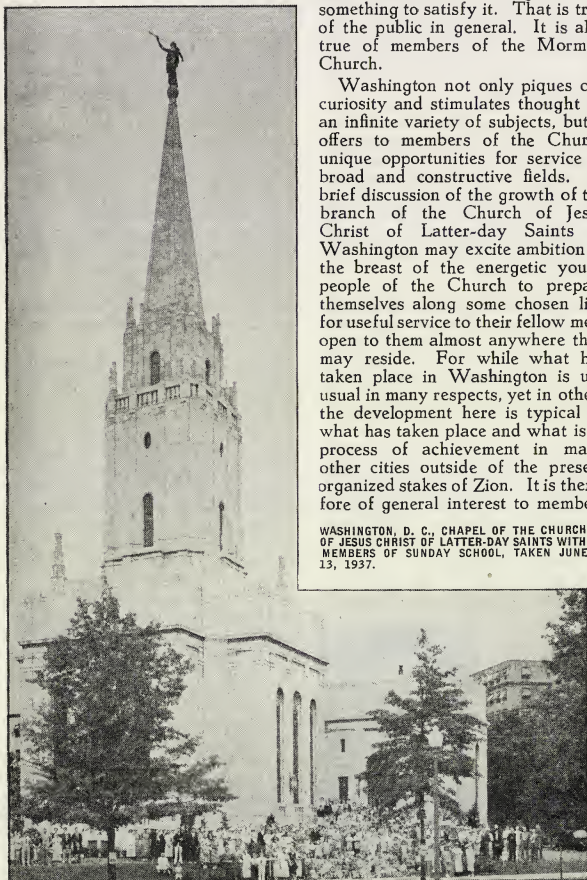
WASHINGTON OFFERS UNIQUE OPPORTUNITY FOR INTERNATIONAL CONTACTS

WASHINGTON is a great political center, a social metropolis, is becoming well-known for certain educational advantages, and also offers some unique opportunities to the Mormon Church.

Each nation is represented in Washington by a diplomatic delegation. These representatives of foreign countries watch every social, economic, and political development in this country that has international significance, and they advise their respective governments about it.

Besides their official contacts these diplomats make many warm friends in the nation's capital and mingle socially and often quite personally and intimately with a great variety of Americans as well as with their fellow foreign diplomats. Frequently the actions they recommend to their respective governments in international crises are based as much upon information obtained through these friendly informal contacts as upon formal, official documents.

This opportunity of contact, the influence of which may be felt around the world, encourages members of the Church living in Washington to demonstrate by their lives and by their teachings the real virtues of the Gospel of Jesus Christ as revealed by Joseph Smith the Prophet and as they are taught by the Church at the present time. It is a constant challenge to prove the truths of the Gospel, a unique external stimulus toward good conduct. This influence merits further development and wide expansion. Nothing will help the cause of the Church more than spreading the truths it teaches. The best way to teach them is by example and wide



WASHINGTON, D. C., CHAPEL OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS WITH MEMBERS OF SUNDAY SCHOOL, TAKEN JUNE 13, 1937.



DR. EDGAR B. BROSSARD, PRESIDENT OF WASHINGTON, D. C. BRANCH, L. D. S. CHURCH, SEPT. 9, 1928, TO APRIL 19, 1936.

contact, and Washington, D. C., appears to be a most promising field for spreading the truths of the Gospel in this way.

WASHINGTON NOTED FOR RELIGIOUS FREEDOM AND COOPERATION

OUR Revolutionary fathers who were responsible for our republican form of government in the United States had deep regard for the principle of religious toleration. Washington, the nation's capital, is justly famous for its religious liberty. Peter Charles L'Enfant in 1791 submitted a plan of the city intended for the permanent seat of the government of the United States that was projected agreeable to the direction of President George Washington, in pursuance of an Act of Congress passed July 16, 1790, "establishing the Permanent Seat on the bank of the Potomac." In that plan he included a location for an edifice intended for "public prayer and thanksgiving . . . equally open to all."

This national church never materialized, but during President Thomas Jefferson's administration the hall of the House of Representatives in the Capitol was used for Sunday services. At a later date both the United States Treasury Building and the Supreme Court room in the Capitol were turned over to homeless church organizations for their Sunday religious services. This freedom of worship and religious liberty and even cooperation among many of the religious denominations has been a characteristic of the religious life of the city.

In the early days "no building was too lowly to serve as a meeting place, whether it was cooper shop, barn, or office loft," carpenter shop, or farm house. "Those denominations for-

tunate enough to have structures of their own, with broadminded generosity lent them to other sects. For instance, before the Jews had a synagogue of their own, they worshipped in the Lutheran church."

The Civil War destroyed this spirit of unity, harmony, mutual toleration, and good will. Only in recent years has it been somewhat reestablished. At present this spirit of cooperation prevails to a considerable extent and is an influence for good on the religious life of Washington.

During this recent period of friendliness the Church of Jesus Christ of Latter-day Saints has erected its beautiful chapel in Washington and the leaders and members have entered into constructive cooperation with the other churches of the city for the well-being of all citizens and with tolerance and mutual respect for each other's views.

Today there is a definite tendency again toward cooperation among the various churches of Washington for the solution and betterment of social and economic conditions. The respective church denominations join the Community Chest drives for the support of local welfare groups and branches of national welfare organizations. The Washington Federation of Churches was formed in 1920. Its work was directed along non-sectarian lines. The All Souls Unitarian and the Mount Pleasant Congregational Churches have held open forums and people of different sects and denominations have been invited to discuss numerous topics.

This religious toleration and cooperation was also exemplified in the national convention of Jews, Protestants and Catholics held in 1933 in Washington and Elders James H. Moyle and the writer were invited to and did participate freely in the discussions, and again in 1936 a city-wide meeting was called to protest against the religious persecution rife in Europe.

Furthermore, since 1936, nearly all the churches of Washington and nearby Virginia and Maryland have been cooperating in a program to have the evil effects of alcohol and other narcotics effectively taught in all public schools of the District of Columbia in compliance with the law that requires that it be taught as any other school subject.

Another example of this religious cooperation is the Union Thanksgiving Day service which brings together the following churches: The Church of Jesus Christ of Latter-day Saints (Mormon), All Souls Church (Unitarian), Cleveland Park Congregational Church, Columbia Heights Christian Church, Francis Asbury Methodist Church, Mount Pleasant Congregational Church, and Universalist National Memorial Church. The twelfth combined memorial service was held on Thanksgiving Day, 1937, with Pres-

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PHOTO TAKEN APRIL 21, 1932, AT THE LAYING OF THE CORNERSTONE OF THE WASHINGTON, D. C., CHAPEL OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS—2810 16TH ST., N. W.

Left to right: Harold A. Lafount, Franklin J. Murdock, Senator Reed Smoot, Mrs. Alice Sheets Smoot, Mrs. Wm. Spry, Congressman Don B. Colton, Edgar B. Brossard, Mrs. Grace S. Colton, Mrs. L. E. McArthur, Mrs. G. A. Iverson, Mrs. Wm. H. King.



The NATIVE BLOOD •

By ALBERT R. LYMAN

ANOTHER GRIPPING STORY COMES OUT OF THE SOUTHWEST BY THE AUTHOR OF "THE OUTLAW OF NAVAJO MOUNTAIN."

THE STORY THUS FAR: Down in the land of the Navajos, where the great, weird shapes of Monument Valley punctuate the skyline of the Southwest, Yoinsnez and his son and his daughter, Elteeceie, lived in a hogan, neighboring Husteele and his little son Peejo. But despite their neighborliness in all other things there grew a bitter rivalry between the two for the capture of a phantom horse—Beeleh thlizhen (blackhorse)—a stallion of Arabian type that appeared full-grown on Huskanying Mesa on the Utah-Arizona line, and which defied all efforts for his capture, whether of trickery, stealth, or force. As the occupants of each hogan would attempt his capture, the occupants of the other would lie in wait to see if their rivals were successful. Suddenly, however, the dread influenza struck the hogan of Yoinsnez, crushing the life from his son and prostrating all others. While their rivals were so stricken, Husteele and Peejo sought again to capture Blackhorse—but without success. Then the devastating plague visited the hogan of Husteele. Ten days later, after Yoinsnez had finally gained strength enough to visit his neighbor and rival, only eleven-year-old Peejo was still alive. Yoinsnez took the boy to his own roof and cared for him. He also took Husteele's horses and herds and mingled them with his own, and burned down Husteele's hogan in an effort to blot out the dread epidemic. Yoinsnez's first feeling of compassion soon, however, turned to rising resentment and bitter distrust when Peejo seemed reluctant to tell all that he and his father, Husteele, had learned of Blackhorse. Before an adequate period of convalescence, Peejo and Elteeceie were out caring for the sheep, and as a rival for Elteeceie's favor there came Natawney Begay, vain and favored son of the tribe's big medicine man. In boyish physical conflicts he bested the sick-worn Peejo. Husteele's open approval of Begay's attentions widened the breach between Husteele and Peejo, and, driven to anger, Peejo told Husteele that he would never find Blackhorse until he had returned to Peejo the sheep and horses taken from his father's corral, and then Peejo disappeared.

CHAPTER IV

PEEJO'S name was shouted towards the cottonwoods where he was sitting when the hunters returned, but he made no answer. The mighty voice of Yoinsnez echoed back from the hills as he started with long strides towards the little clump of greasewoods where the sheep huddled in the afternoon shade. No herder was with them.



Photo by Harry Goulding, Trading Post Operator, Monument Valley. THE ENCHANTED VALLEY OF MONUMENTS WHERE MIRAGE AND SHADOWS MAKE STRANGE VISIONS ON THE SKYLINE.

And the black mare was gone. She had been left, still under the saddle, with her reins over a limb back of the hogan, and she too had vanished like a spirit, for no one had heard her hoofs beating the earth.

Yoinsnez had doted on that black mare—she was a winner; she was the greatest item of worth that had come into his hands through his changes of fortune. He mounted the bay mare and took up the track from the back of the hogan. But from his angry burst of speed he slowed down to a walk—he lacked resolution—he stopped to think. As matters stood he had the bay mare and the white mare and twice as many sheep as he had owned a few months before—why bother to follow the track and bring back this troublesome boy?

The days ran into weeks and then into months. The yucca blooms became hard pods on their tall stalks, but no one brought any word from Peejo and the black mare. He seemed to have gone far, far away, and his ringing words echoed through the mind of the shepherdess with strength and purpose she wanted to hear again. She gazed across the desert at his big hand still lifted there in command, and at her more feminine hand still raised in answer—she was answering the command of Peejo, not the command of Begay.

Yoinsnez hunted the mesa and scrutinized every track in the desert for miles around. Mirage and shadows hovered over the monuments with their two great hands ever raised in affirmation of fortunes he could not understand. Heat legions of mocking mist died their ghost-dance in the enchanted distance, but to the old Navajo it was all cryptic and tantalizing, a great record which he could have read but for the troublesome shadows of Husteele and his orphan son. The failure of the mesa king to return

from his vacation as at other times was incomprehensible, more perplexing than anything else in the old man's solitary world.

He had cherished fond hopes of capturing Blackhorse for the big display at the fall *Yabetchi* celebration, and every ten days he rode the mesa and tried to read the riddle of the deformed skyline, but always he shook his head and muttered, "*Shi dobahusen!*" (I can't understand it).

On every hunt he took with him Natawney Begay, his intended son-in-law, for though Elteeceie was mourning her heart out for the outcast who went away with the black mare, her father had his mind made up for her future, and he expected no compromise. When he went hunting he rode the bay mare that had belonged to Husteele, and he had Begay ride the white mare. And always they found nothing but remoteness and solitude stretching away in mocking silence. Every succeeding month of this fruitless effort was more disturbing than the month before.

He thought often of the strange boy and the black mare that had disappeared so mysteriously from behind the hogan and wondered where they had gone, whether they would ever return. He wondered whether it could be the boy's strange influence and his unaccountable understanding, in his unknown faraway, that kept the black stallion hidden from view.

Winter came and went, adding its length to the mystery. The old man, bending pensively over his fire, talked little else of anything but the phantom *Beleh thlizhen*, his supernatural powers, his extraordinary disappearance.

In spite of Begay's presence as one of the family, and his claim to

recognition as champion, Eltceesie heard Peejo's words echoing more and more through her mind. He had said, "I know," and she couldn't doubt that he held some mighty secret about the things giving her father so much trouble.

"It may be," she suggested, "you could find Blackhorse again if you would give Peejo his horses and sheep."

It jabbed him in a place made tender by growing consciousness of guilt, and the furrows deepened across his slanting brow.

"If I could see him—" he pondered, and he sat a long time studying the crumbling embers. He concluded that Husteele's property had a bedeviling influence on his affairs, and with that notion he sold the white mare to a white man who took her to his home beyond the border of the reservation. He was about to sell the bay, but the medicine man's son protested and became himself her proud owner, and soon the still more proud owner of her brown colt.

Y OINSNEZ sold some of the sheep that had belonged to his dead neighbor, but others of them had lost their identity in his flock, and he tried to forget his old rival and all the unhappy changes following his rival's death. He tried to forget the sole survivor of that dreadful hogan full of dead people, and most of all he tried to banish the disturbing fear that the survivor held some unusual secret which might rise vengefully from ambush in the years ahead.

Begay rode his bay mare, followed by her brown colt, to a big *Yabetchi* celebration over in New Mexico near to Gallup, and returned with a story which set Yoinsnez adrift on a still wider sea of worry and concern. Begay had seen Peejo—it sounded like a ghost story—the very mention of the name lifted the old man to an attitude of startled attention and brought his long teeth out in keen expectancy. The story, as Begay had gleaned it from different ones at the celebration, related that the homeless boy, hungry, weary, and penniless, had been overtaken on the road by a wealthy cattle man returning from California to his home in Texas. The cattle man (he had held some kind of rank in the army), had just buried his only son, and when he heard Peejo's story, his heart was moved, he took a great liking to the boy, adopted him as a son and took him to his home in Texas. Peejo was going to school—a big white-man school—and his white father had brought him in a great classy car to visit the famous *Yabetchi*.

"He was dressed like the son of a chief," Begay added.

"Did you talk to him? What did he say? Anything about me?" and the old man's jaw sagged low with interest.

"Plenty," Begay declared, his handsome face beaming with what he had to tell. "When he saw the bay mare he put his arms around her neck and cried. He was going to take her right there, but I told

him I bought her and paid for her. 'Paid who?' he demanded, ready to fight. I told him I paid you. 'The old thief!' he hissed. He wanted to fight me, but his white father told him something and got him to stop."

Yoinsnez was leaning forward, forgetful of everything but Begay's story.

"Then they tried to buy the colt, but I refused. They bid higher and higher, but I wouldn't talk."

"Did he say more about me?" Yoinsnez interrupted eagerly.

The look in Begay's eagle eyes showed he had something more important still to tell. "He said if you don't pay him for his horses and sheep, you'll lose everything you own. He said if you didn't pay him you'd go barefooted and naked without even a turban to hold your gray hair."

"*Yaw de law!*" (Exclamation of astonishment) the old man gasped with angry alarm, his muddy old eyes opening wide.

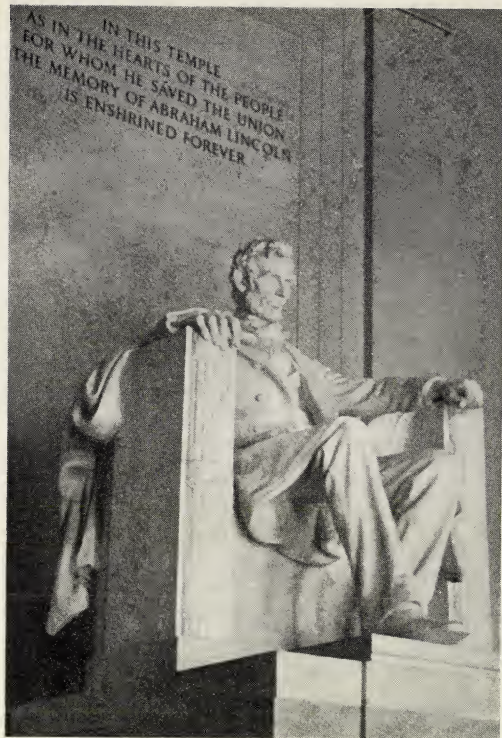
"His white father pretended Peejo was not well," the medicine man's son went on, "but Peejo insisted we run a race. I beat him," Begay exulted, lifting his arched nose in pride. "Then we wrestled and I threw him while his white father was watching. He was angry. 'Sometime I'm coming back to the reservation,' he said, talking in Navajo so his white father could not understand, 'and I'm going to beat you in a race while Eltceesie is watching—she will see me throw you on the sand—her father will crawl on his belly and beg me to help him.'"

"*Yaw de law!*" It hissed with fall—
(Continued on page 118)

THE NAVAJO LOVES HIS HORSE AS PART OF HIS OWN EXISTENCE.

Photo by Harry Goulding, Trading Post Operator, Monument Valley.





THE LINCOLN STATUE IN THE LINCOLN MEMORIAL, WASHINGTON, D. C.
Photograph by Lionel Green.

LINCOLN *and* MENTOR GRAHAM

•
 THOMAS J. MALONE

IN THE LIFE OF EVERY YOUNG MAN WHO SUCCEEDS ARE THE INFLUENCES OF SUCH UNSELFISH GUIDING HANDS AS THOSE OF WHICH THIS STORY TELLS. FOR THE "MENTOR GRAHAMS" THROUGHOUT THE CITIES AND VILLAGES OF AMERICA, WE HAVE CAUSE TO BE GRATEFUL.

earnest student regardless of age, whether in school or out.

The year before, Abraham's father, Thomas Lincoln, with his family had moved from his Indiana home to Illinois. Lincoln senior finally settled on a site in Coles county. It was from that place that young Lincoln had walked to New Salem.

Residence in a village was new to him. He enjoyed the chance to relax and get acquainted while waiting for the store to open. In New Salem he, for the first time in his life, met men of education daily—the village and the country around had more than their share of such—and, through them, he had access to a range of books, some of them important books, fit companions and successors of those famous few of his boyhood: the Bible, Aesop's *Fables*, *Robinson Crusoe*, *The Pilgrim's Progress*, *Weems' Life of Washington*, and a school history of the United States. He was to spend six years in New Salem, years of great value to him, for in them by reading, studying, discussing, struggling for a living, friend-making, proving himself, developing his gift for leadership, he prepared for his career.

LESS than a year after his arrival, Graham suggested to him that he study English grammar. A knowledge of grammar, the schoolmaster

expectedly short of help. Seeing a newcomer in the crowd around, the clerk asked him whether he could write. Such a question implied no disrespect in those days when illiteracy was common among the people in frontier settlements. On the other's replying that he could "make a few rabbit tracks," he was invited to sit in as assistant clerk, and did so.

The clerk of the election was Graham, the schoolmaster. Lincoln's finding in the place such a man as Graham was perhaps the best single piece of good fortune that befell him there. He had been to school in his whole life a total of less than a full year. According to his own statement late in life, when he became of age he did not know much, though able, somehow, to "read, write, and cipher to the rule of three." And then he met Mentor Graham who held forth in the little log schoolhouse at the south edge of town. Lincoln's senior by perhaps fifteen years, Graham was a man of respectable scholarship and superior teaching ability, zealous to help the

A LITTLE more than a century ago, an undertaking engaged young Abraham Lincoln that changed the course of his life, and the history of America—that gave him a living and enabled him to choose between the law as a career and—blacksmithing; that headed him toward political leadership, the White House, and immortality.

Late in July of 1831, Lincoln, a 22-year-old farm and flatboat hand—six feet four, about one hundred seventy-five pounds, gaunt, swarthy, sinewy—set out on a cross-country walk of some ninety miles or so headed for a group of fifteen log cabins on the Sangamon river that formed the hamlet of New Salem. A store in which he was to work was to open there as soon as its owner should arrive with a stock of goods.

On August 1, an election was held in New Salem and the clerk at the polling place found himself un-

told him, was something anyone should have who would go far in political life or gain any considerable recognition among men. Lincoln already had an ambition toward politics. He asked where he could get a textbook in grammar.

The condition of Graham's personal library and the curriculum of his school may be inferred from the fact that the nearest book of that kind that he knew of was owned by a farmer six miles distant. Lincoln walked to the farm and obtained, as gift or by purchase, a copy of Kirkham's grammar. Let not that farmer be passed over unnamed; he, too, did a real service for Abraham Lincoln. For who will say that John Vance, obscure in life and forgotten in death, along with Mentor Graham, had not a hand in the Cooper Union speech, the Gettysburg address, the Bixby letter, and the two Inaugurals?

Lincoln plowed through the textbook alone for the most part, but with occasional help from Graham. Not only did he memorize its rules but he disciplined himself to observe them. Nearly thirty years later, in the third-person autobiographical sketch prepared as basis for a campaign document, he wrote that after he was twenty-three he "studied English grammar—imperfectly, of course, but so as to speak and write as well as he now does."

One of the best stories about Lincoln has to do with that study of grammar. He took up the study in the spring of 1832, when clerk in Offutt's store. He had a young assistant, William G. Greene. Lincoln would have Greene take the book and ask him the questions in it, then check Lincoln's answers against those in the text. When Lincoln was president, Greene called on him, by invitation, in Washington. The secretary of state, William H. Seward, was with Mr. Lincoln when Greene entered his office. After greeting his old friend, Lincoln said: "Seward, shake hands with Bill Greene of Illinois, the man who taught me grammar."

When Seward had left, Greene, whose speech was far from being grammatically errorless, asked Lincoln why he had said such a thing, adding, "Lord knows I don't know any grammar myself—much less could I teach you!" Lincoln reminded him of their question-and-answer practice in the Offutt store. Greene said he remembered, but "That wasn't teaching you grammar." To which the President said:



"Bill, that was all the teaching of grammar I ever had."

A year after the bout with grammar, Lincoln, while conducting a store in New Salem as part owner, read Gibbon's *Decline and Fall of the Roman Empire* and Rollin's *Ancient History*. Other "heavy" works he read in that period included Volney's *Ruins*, Paine's *Age of Reason*, and some of Voltaire. It seems reasonable to suppose that he discussed the content of those books with the school teacher, who may have suggested some of them to him in the first place. Jack Kelso, the best fisherman and idler in New Salem, imparted to him some of his own love for Shakespeare and Burns. In May of 1833, Lincoln was appointed postmaster at New Salem. The newspapers of the time, from St. Louis to New York, available to him as they came to the post office, were textbooks in politics and government. He delved into a volume, *Statutes of Illinois*, and then into Blackstone's *Commentaries*. In later years in New Salem he read Chitty's *Pleadings* and other law books, preparatory to admission to the bar.

FOR some time Lincoln made a practice of writing, for "exercise" only, papers on various subjects, some of which he referred to Graham for criticism and suggestion. And who but Graham could have helped him in his study of surveying? After his venture in store ownership had "winked" out, the surveyor of Sangamon County (New Salem, at first in Sangamon, was later set off in Menard County), whom young Lincoln had impressed as "no common man," offered him a deputyship if he would fit himself to handle it. Lincoln needed that work desperately, for his fees as postmaster and what he could earn at odd jobs in the town and on outlying farms were hardly enough to live on, and he had given some thought to be-

coming a blacksmith. The surveyor lent him a textbook in surveying, and he pitched into it.

By intense application he absorbed in six weeks enough of the principles of plain surveying to go out in the field and survey accurately. He is said to have gone to Graham, at the beginning, for assurance of help over the difficult parts. To be able to get the most from Graham in the latter's spare time, Lincoln went to board at Graham's cabin, and there the two studied far into the night.

A former resident of New Salem, R. B. Rutledge, writing after Lincoln's death of what New Salem had done for him, said: "I know of my own knowledge that Graham did more than all others to educate Lincoln."

What had New Salem done for him? It had been the scene of his poverty, his early struggles for livelihood, his business failures, and the beginnings of his rise to distinction. In his first weeks there his wrestling strength and skill had won him the friendship of the roistering "Clary Grove Boys," which led to his election as captain of his volunteer company in the Black Hawk war of 1832—a victory the sweet flavor of which he never forgot—and to his first elections to the legislature. There, too, he had earned the title of "Honest Abe," which went with him through life. Ann Rutledge and Mary Owens had been part of New Salem. In study there he had made up for many a defect in his education. He had come to New Salem an uncouth farm boy with no definite purpose in life, grasping at this or that occupation as it offered; he had left it with a profession, and as a recognized power in the political life of his state. He had led in the legislature the successful fight for the removal of the state capitol to Springfield, thereafter to be his home; he had been, at twenty-seven, the Whig floor leader in the lower house. The Lincoln of 1854-1865 was not discernable in the New Salem product, but the groundwork was there.

And Mentor Graham "did more than all others to educate Lincoln." One likes to think, one believes, that there have been since, and are, in the small towns and rural places throughout the United States, hundreds, thousands, of other Mentor Gramhams, with a fire for learning in their breasts and a zeal for the unselfish helping of earnest seekers after knowledge.

The PROTESTORS OF CHRISTENDOM

xi. Martin Luther

By JAMES L. BARKER

Head of the Department of Modern Languages at the University of Utah, and a member of the General Board of the Deseret Sunday School Union

(Continued)

YEARS later Luther mentions the unfavorable impressions produced by this visit to Rome: he was shocked by the moral and religious life, by the hurried manner in which the priests said mass, by the jokes "made about the priests when consecrating the elements at mass, repeating in Latin the words 'Bread thou art, and bread thou shalt remain; wine thou art, and wine thou shalt remain.'" In later years he remarked "how they would apply in derision the term 'good Christian' to those who were stupid enough to believe in Christian truth."⁹ He was astonished at the splendor of the ceremonies and processions. The stories of Alexander VI and his children were still fresh. But evidently nothing that he saw shook his faith in the authority of the pope or of the church.

In 1512, Luther became Doctor of Theology and in the same year, Professor of Theology. As professor, the Bible formed the main part of his teaching. It is interesting to read how he interpreted the scriptures; in addition to the traditional rule of the fourfold sense of the scriptures, he held that "all prophecies and prophets must be understood as referring to Christ, whenever there are no express words to the effect that something else is meant."¹⁰ If this rule is followed, some prophecies bearing on the last days, are of necessity referred to the time of the Savior.

In 1515, he was appointed vicar with oversight of eleven monasteries. When the break with Rome would come, he would not be altogether an obscure monk.

Luther's study of the scriptures led him to compare the doctrines and

practices of the church with the teachings of the scriptures. (In 1516, Erasmus had published the Greek New Testament.) Luther was especially fond of the writings of Paul. In the next year or two, he was to pass judgment on the other writers of the New Testament according to their agreement with Paul, as he understood him. Unable to understand how James could agree with Paul when he says that faith without works is dead, he called James a "straw epistle."

Luther was deeply concerned with the question, "How can sinful man be reconciled with God and be saved?" In reading Paul, he concluded that since man is saved by faith, then fasting, pilgrimages, saying of prayers, etc., are of no avail; that it is not by works but by faith that man is made righteous before God.

Were this not true, Luther thought, man could not be saved. In 1517, he prepared a series of ninety-seven theses, according to the custom of the time, for discussion, in which he embodied the thought, "The natural man is a bad tree, that cannot bear good fruit; he can neither do, nor will to do, aught but evil." As yet, however, he did not dream of breaking with the church.

The building of the magnificent church of Saint Peter in Rome had begun in 1506. Pope Leo X proclaimed a general sale of indulgences to raise the necessary money. England, France, and Spain refused to permit the sale, but Maximilian I consented to the pope's request. The pope divided Germany into three districts and appointed the Archbishop of Mayence manager of the district of which Saxony was a part. His chief agent, Tetzel, traveled from place to place, but, because Frederick the Wise had forbidden the sale of indulgences in Saxony,



LUTHER AS A MONK

he established himself at Juterbock in Brandenburg only a few miles from Wittenberg.

The following is taken from the "Instructions" to those who were to proclaim indulgences in Germany:

The first grace is the complete remission of all sins; and nothing greater than this can be named, since man . . . obtains complete remission by these means and once more enjoys God's favor; moreover, through this remission of sins the punishment which one is obliged to undergo in purgatory on account of the affront to the Divine Majesty is all remitted, and the pains of purgatory completely blotted out.

Respecting now the contribution to the chest, for the building of the said church of the chief of the apostles, the penitentiaries and confessors, after they have explained to those making confession the full remission and privileges, shall ask of them for how much money or other temporal goods they would conscientiously go without the said most complete remission and privileges; and this shall be done in order that hereafter they may be brought the more easily to contribute.

The third most important grace is the participation in all the possessions of the church universal; which consists herein, that contributors toward the said building, together with their deceased relatives, who have departed this world in a state of grace, shall from now on, and for eternity, be partakers in all petitions, intercessions, alms, fastings, prayers, in each and every pilgrimage, even those in the Holy Land; furthermore, in the stations at Rome, in masses, canonical hours, flagellations, and all other spiritual goods which have been, or shall be, brought forth by the universal, most holy church militant or by any of its members.

We also declare that in order to obtain these two most important graces, it is not necessary to make confession, or to visit the churches and altars, but merely to procure the confessional letter. . . .

The fourth distinctive grace is for those souls which are in purgatory, and is the complete remission of all sins, which remission the pope brings to pass through his intercession, to the advantage of said souls, in this wise: that the same contribution

⁹Kostlin, *Martin Luther*, p. 62.
¹⁰Jacobs, *Martin Luther*.

shall be placed in the chest by a living person as one would make for himself.⁵²

THE practice of granting indulgences was based on the belief that the Savior and the Saints had produced more good works than was necessary for their salvation, and that the resulting treasury of merit could be drawn upon by the pope for the benefit of those who were deficient in good works.

In a sermon in February, 1517, Luther had said, "Indulgences are teaching the people to dread the punishment of sin, instead of sin itself."⁵³ Yet his protest was called forth, not by indulgences in themselves, but by their abuse. To bring the matter to discussion in the learned world, Luther wrote ninety-five theses in Latin, and posted them on the door of the castle church as the "bulletin board" of the university.

The following are taken from the series of ninety-five:

1. Our Lord and Master Jesus Christ in saying 'Repent ye,' etc., intended that the whole life of believers should be penitence.

5. The pope has neither the will nor the power to remit any penalties except those which he has imposed by his own authority, or by that of the canons.

21. Thus those preachers of indulgences are in error who say that by the indulgences of the pope a man is freed and saved from all punishment.

27. They preach man who say that the soul flies out of purgatory as soon as the money rattles in the chest.

Of the theses, Luther said later: "There is much in them concerning which I am doubtful; much else that I do not understand; other things of which I am not persuaded, and nothing that I stubbornly adhere to; for I submit everything to the Holy Church and her judgment."⁵⁴

The result of the posting of the theses was unexpected. In a few weeks they had been translated into German and scattered throughout Germany.

It was not Luther's intention to assail the authority of the church, nor even to attack indulgences as such, but to put an end to their abuse.

In attacking even the abuse of indulgences, he was opposing not only the pope, but also the Emperor Maximilian, who had consented to their sale. However, Luther hoped and perhaps believed that the pope would agree with him. "Within the church there was no general agreement upon its teachings until the Council of Trent. . . ."⁵⁵

Apparently, Luther had also hoped to enlist the support of the Archbishop of Mayence, since he wrote requesting him to stop the sale. Though only twenty-nine years of age, the archbishop was also Imperial Chancellor and one of the most influential figures in Germany. He had paid the pope dearly for the pallium (the white woolen collar indispensable for the exercise of his office), and was to receive half the receipts for the sale of indulgences in his territory. Of this, Luther was ignorant. In the sale of indulgences, Tetzel, who also had the rank of Inquisitor-General, represented both the church and the state.

In opposition to Luther, Prierias expressed views not officially adopted until the Vatican Council, three and a half centuries later:

1. The church universal is essentially the assembly for worship, of all believers in Christ. But the church universal is essentially the church of Rome, the head of all the churches, and the pope. The Roman church



THE CHURCH AT WITTENBERG ON THE DOOR OF WHICH LUTHER POSTED HIS 95 THESES.

is representatively the college of cardinals; but virtually it is the pope, who is head of the church, although otherwise than Christ.

2. Just as the church universal cannot err in deciding faith and morals, so also a true council, acting according to this end, viz., to understand truth, and including its head, cannot finally err. Although, for a time, it may be deceived, nevertheless, as long as the motive to inquire after the truth remain, even although it sometimes err, it shall at length, through the Holy Spirit, have the correct understanding of the truth. Thus, neither the Roman church nor its pope can err, when he decides concerning that with respect to which he is pope, i.e., when he makes official declarations and acts for the understanding of the truth.

3. Whoever does not rest upon the doctrine of the Roman church and the Roman pope, as an infallible rule of faith, from which even the Holy Scriptures derive their authority, is a heretic.

4. The Roman church can determine

anything concerning faith and life, by deed as well as by word. The only difference is that words are more precise. Custom, therefore, contains the force of law, because the will of a ruler is expressed in deeds, permissively or effectively. As a heretic, therefore, is one who thinks incorrectly concerning the truth of the Scriptures, so also is one who thinks incorrectly as to the doctrine and deeds of the church, pertaining to faith and life.⁵⁶

In reply, Luther asserted the absolute authority of Holy Scripture above that of all teachers and churches, and then added:

The church, virtually, I do not know, except in Christ; nor do I know it representatively, except in a council. Otherwise, if whatever the church, virtually, i.e., the pope, do, is called the deed of the church, what monstrous crimes I ask, must we not reckon as good deeds! Must we not include among them the horrible shedding of blood by Julius II? Must we not include also the tyranny of Boniface VIII, abhorred by the whole world? Nevertheless as to the latter, the proverb is well known: 'Like a fox he entered; like a lion he reigned; like a dog he died!' Surely, you would not have us believe that all these intolerable monstrosities are the most holy deeds of the church! But, if the pope be the virtual church, and the cardinals the representative church, and the collection of believers the essential church, what will you call a general council? A virtual church? No! A representative church? No! An essential church? No! What then? An accidental, perhaps a nominal and verbal church!⁵⁷

As Luther became more familiar with the Greek language, he found that the Greek word used to render the idea of penitence meant no more than a change of mind, and he considered that, in making it consist of a series of confessions and satisfactions, the church had perverted its meaning.

He addressed a letter to the pope defending his position and asserting that he had acted by authority of the doctor's degree in theology conferred upon him by the pope. He could not recognize the papal authority more humbly:

"Quicken, kill, call, recall, approve, reprove, as you please. I will acknowledge your voice as that of Christ speaking in you."⁵⁸

Luther received a summons to appear in Rome but, at his request, the Elector insisted that Luther must be tried only on German soil, and the place was changed to Augsburg. Consequently a "safe-conduct" was issued for Luther's appearance before the Diet. Other business was first disposed of, and, when the council was ready for adjournment and the Emperor had left to hunt in the

(Continued on page 116)

⁵²Robinson, *Readings in European History*, Vol. 2, p. 55.

⁵³Jacobs, *Martin Luther*, p. 68.

⁵⁴Robinson, *Readings in European History*, vol. 2, p. 57.

⁵⁵Hillme, *Renaissance and Reformation*, p. 203.

⁵⁶Op. var. arg., i, 346 sq. in Jacobs, *Martin Luther*, p. 92.

⁵⁷Op. var. arg., ii, 22, in Jacobs, *Martin Luther*, p. 92.

⁵⁸Cited in Jacobs, *Martin Luther*, p. 96.

TEST CASE

THE STORY OF A MAN WHO STAYED

By E. MARK
PHILLIPS

BRENT STRALEY stood gazing out on the muddy village street, his broad young shoulders drooping dispiritedly.

"What can I do? What can I do?" he whispered desperately.

The telephone on the wall jangled sharply.

"I'll not answer it," he said savagely. "Let them go hang. It will just be another—"

The phone rang again, louder and longer this time, and Brent walked over and took down the receiver, as he knew from the first that he would.

"This is Doctor Straley."

"Say, Doc," a man's surly voice came over the wire. "My youngest kid went an' got himself burned bad today. This is Bud Miles talkin'. Can you come out and fix him up?"

"I'll leave immediately. How are the roads up your way?"

"Mud to th' hubs. I'll wait for you here at High Corners with my buggy. Couldn't get hold of either of the Lofton doctors."

"I see," Brent felt the angry color flooding his face.

"You'll be out?"

There was a pause, then a quiet "I'll leave at once."

It was like this always—had been from the time Brent Straley had come to Cold Windy last spring.

And here it was November—nothing to show for half a year's effort but antagonism and hostility! No one called for his services unless the two doctors at Lofton, a town beyond the pass, were not available. Always they let him know he was last choice.

DR. JASPER RAYBURN, head surgeon of the hospital where Brent had served his internship, had sent him here.

"I have reason to know you will meet with certain difficulties," the great surgeon, whom Straley admired so intensely, had said at the end of that momentous interview. "When you have been there six months, nine, a year . . . when you will, write me. Then we shall see."

The newly-fledged physician, who

had struggled so hard, and against such terrific financial odds, to complete his course, realized that the words meant—briefly: "Make good out there and I will have a place for you."

How jubilantly he had looked over the territory that was to mark his first step on the ladder to success. A big territory and a good one, he thought. Its isolation made it even more so. And he liked the sturdy independent people of the community.

Then, slowly, he became aware that they would have none of him, beyond the barest necessity.

HE FELT the old familiar hostility when he went into the store, which was all of High Corners, where Miles waited.

Besides Miles and the storekeeper, Lud Twiney and his niece and nephew, Lutie and Cass Byer, who, with their mother, made their home with Lud, were there. Lud, tall and powerful, was the richest man in the community, and its leader. No one resented the "furriner" more than he.

With the opening of the door a silence fell over the group. Forcing a smile to his lips, Brent took off his hat and came toward them.

"Well, folks, the fall rains seem to be with us," he said.

Lud Twiney turned his back and addressed the storekeeper in an unnecessarily loud voice. "If you have my groceries put up, Jake, we'll be gettin' along."

The others said nothing, but Brent imagined he saw a look of embarrassment on the faces of Lutie and Cass.

He turned to Bud Miles. "I am ready if you are, Mr. Miles."

He found the four-year-old boy suffering from a severe scald. Forgetful of all else, he set to work with skillful and gentle fingers to relieve the child's pain.

Within half an hour, he took a damp cloth, wiped the little fellow's tear-stained face. Already he was asleep, his arm and body bandaged securely.

Brent looked at the mother. "I should re-dress this tomorrow. Until then, keep him just as quiet as possible. There will be but little pain. After that, I can show you

how to put on the dressings. I am sure he will be all right, now." He smiled into the brown, seamed face.

"I reckon you needn't bother to come out any more, Doc," Bud spoke out dryly from his corner. "I'll get Doc Hill or Doc Ritter out from Lofton to look at it."

A dull red covered the young doctor's face. He turned and looked the man squarely in the eyes, a steely glint in his own.

"That is quite all right," he said levelly. "My bill is three dollars."

The man shrugged. "I ain't got no cash now. I'll pay you sometime."

Brent choked back an angry reply. He knew Miles was not hard up. And only he knew how desperate was his own need. He hadn't had a square meal for almost two weeks.

He stooped to put his instruments and medicines back in his case. When he arose, Mrs. Miles was standing before him, in her hand three silver dollars that she held out silently.

"Never mind, Mrs. Miles," Brent's voice was shaky. "Let Mr. Miles take care of it."

The woman turned to look at her peacefully sleeping baby. "I reckon you better get back tomorrow, doctor. Bud or I will fetch you a horse down to the store."

The little electric engine that ran up to the village one day, stayed there for the night and went back the next day, was on the track when Brent got back. He went into the combination store and postoffice and got his mail.

There were some circulars, a medical journal, and a letter from his old college roommate, Carey Denis.

A grand fellow, Denis, Brent thought, as back in his office he opened the letter. He had gone back to his home, a prosperous, little mid-western town, to share the office and practice of an uncle. "And the good-will, too," Brent added almost unconsciously.

His eyes opened in amazement, glowed with new life as he read, when he had come to the end of it, the letter fluttered to the floor. Abruptly, he sank into a chair, covered his white face with his hands. He hadn't dared admit to himself how near to the end of his rope he was; his money almost gone; his hopes shattered; his enthusiasm a poor thing of the past. And now—this! A chance to live again!

He arose and walked quickly, exultantly, back and forth across the tiny office. He picked up the letter and read it again, to make sure his eyes had not betrayed him.

No. It was there. Denis' uncle was going to retire and Denis wanted his old friend and roommate to come out and share with him the lucrative practice that was too much for one man.

"You are just the one," he had written, "because we are in need of a surgeon. I haven't forgotten how you rated in the hospital. I honestly

PRETTY SOON HE TOLD HIMSELF, HE WOULD GET UP AND FIND SOMETHING TO EAT, AND PROMPTLY FELL ASLEEP, THE SOUND OF MUSIC AND VOICES IN HIS EAR.



thought Doc. Raymond had his eye on you. Anyway, if you aren't getting the sort of thing you want where you are, I hope you will cast in your lot with me."

Brent smiled grimly. No, he couldn't exactly be said to be getting to do any of the surgery work that he had loved so a year ago. The scope of his surgery at Cold Windy had been the lancing of a small boy's felon.

Well, it was over now. He would get out—leave all this hostility, this futile struggling against a stone wall of distrust behind him. He wasn't wanted; wasn't needed.

He stopped there—wasn't needed?

There had been the time he was called out in the middle of the night when the Catey baby had the croup. In an hour it would have choked to death, but it was alive and well now. There had been the time Bill Sheldon had cut an artery in his leg; and Mrs. Mace Miller had taken poison by accident. He had been needed then. And the Miles youngster this afternoon—at least he had saved him some useless suffering.

But he wasn't wanted.

He went over to the window. The village was coming to life. People on horseback, in buggies and wagons, were beginning to drive up, shouting and laughing, and hitch along the street. An occasional car slithered through the gummy mud.

THE monthly community party was about to begin. Everyone, for miles around, turned out for this festive occasion. The women brought

loaded baskets and the men set up long tables of planks in the ramshackled old building at the end of the street. There supper would be served. Upstairs there would be games and singing and fiddler's music. Brent would hear it until far into the night, but no one would ask him to come and share the fun.

No. He wasn't wanted.

He would answer Denis' letter now, ready for the train when it went back in the morning. Tomorrow, he would pack.

Only once did he pause as he wrote the letter. Dennis had mentioned Dr. Rayburn. "Thought he had his eye on you," he had written.

Should he write the old surgeon tonight? He had started to do it many times. But how could he write and tell him only of disappointments and failure? Should he tell him now that he was giving up? That he couldn't hold out any longer?

It seemed ages ago that he had said, "Write to me—when you will." Did he mean write to him when he was beaten?

Is that what the town had done to him? Brent's mouth tightened. Well, why not admit it now, to himself, at least? He was not made of iron. It was not for this he had spent his long years of preparation.

He finished the letter quickly, sealed and addressed it. Then he took his hat and went out to walk off the feeling of savage unrest that possessed him. The storm clouds that had looked threatening in the afternoon, were gathered closer in, but he took no notice of them. Not until an hour later, when he felt a cold splatter against his face, did he turn and go back.

In his office again, he built up a fire in

the stove, took off his coat, and drawing the one comfortable chair up close to the stove sat down to warm his chilled body. Pretty soon, he told himself, he would get up and find something to eat, and promptly fell asleep, the sound of music and voices in his ear.

A piercing scream shattered his sleep. He stood bolt upright, his mind dazed. Then he heard another scream, hoarse shouting, an uproar.

He opened the door. The noise was coming from the old building at the end of the street. Hatless and coatless, oblivious to the steady downpour of rain, he ran.

Out of the confusion of crying children, hysterical women, and rushing people, he learned what had happened.

The second floor of the old building had given way. Out of the wreckage, desperate-eyed men and women were dragging the unfortunate ones who had been caught. Happily, the children had been downstairs in a protected place.

The flickering light of a few coal oil lamps lent an added gruesomeness to the scene.

Brent threw himself into the task before him, shoulder to shoulder with the others. As the injured ones were lifted out, some of them unconscious, some screaming in pain, he began to take the leadership.

"Take them to my office," he ordered. He looked over the crowd at a strong-faced woman whom he knew would be dependable. "Mrs. Davis, take someone with you and get plenty of hot water and clean white cloths ready."

The woman turned and went, taking two others with her.

When the last victim had been freed from the broken timbers, Brent headed in a run for his office.

The office and the bedroom behind it seemed filled with suffering people.

Mrs. Davis and her helpers had worked fast. Water simmered on the stove, steamed from receptacles around it; clean, white cloths were piled high on a table.

Quickly, Brent scrubbed and sterilized his hands, donned a clean surgeon's coat.

A crowd of men gathered at the front and back doors. Fortunately, the rain had passed on down the river. Inside, a few women moved helplessly about, or knelt beside some sufferer.

"Mrs. Davis, help me," Brent said tersely. Later, he remembered that this woman whose services he had commandeered was Lud Twiney's other sister, herself a power in the little community.

While he stood at his elbow, holding his instruments, helping with an occasional bandage, he worked, swiftly and surely, as only one who knows his business can do.

He motioned to two strong young men in the doorway to place a patient on the operating table—the first that

(Continued on page 123)

The JAPANESE MISSION IN ACTION

By DR. JOHN A. WIDTSOE

Of the Council of the Twelve

*A new chapter is being written in the
worldwide activities of the Church*

THE Japanese Mission of the Church was opened in 1901 under the leadership of President Heber J. Grant. Because of political and economic upheavals it became necessary in 1924 to close it temporarily. In August, 1934, Elder Takeo Fujiwara, a graduate of the Brigham Young University and an enthusiastic and energetic Church worker, was sent to Japan to assist the small group of Saints in that land. Unfortunately, Elder Fujiwara died very soon after his arrival in Japan, on January 29, 1935. The Japanese Mission was re-opened in February, 1936, this time with headquarters in Honolulu, Territory of Hawaii, under the presidency of Elder Hilton A. Robertson, who was the president of the mission when it was closed in 1924.

This mission is today both interesting and promising. Its problems are unique, but the response to the labors of the missionaries is unexpectedly favorable. Its future looks bright.

In the early years of the mission, with headquarters in Japan, progress was slow—the to faithful workers in the field at times discouragingly slow. Yet, nothing else was to be expected. The ingrown traditions of thousands of years cling persistently to the beliefs of a people.

The pioneer missionaries to the Japanese, and the few lovely souls who were touched by the Gospel message and remained true to it, were much like breakers of the desert land. From their tillage a blossoming garden will yet appear.

President Robertson found that among the 150,000 Japanese in Ha-



THE KALIHI BRANCH OF THE JAPANESE MISSION. THIS IS ABOUT ONE-HALF OF THE REGULAR SUNDAY SCHOOL ATTENDANCE (NOV. 6, 1938).

waii, a small group of seventeen members of the Church had been found and held together through the efforts of various members of the Church in Hawaii interested in the spread of the Gospel among the Japanese. Dr. Tomizo Katsunuma, a student of Brigham Young College and the Utah State Agricultural College, and the first Japanese baptized into the Church, came, holding the office of a Priest, to Honolulu in 1898, when nearly all the meetings in Hawaii were conducted in the Hawaiian language.

While he always claimed membership, there was little opportunity to do proselyting for the Church.

In 1922, the Gospel was taught to the Japanese at Laie, the Church village, by the missionary sisters, notably Jane Jenkins and Elizabeth Hyde, who were teaching there. Their efforts led to several converts, among them Ochie Matsumoto, continuously active on behalf of the Church. About 1923, Sister Martha Kuroda converted her husband, who has been an earnest Church worker since his baptism. In the same year Sister Tsune Nachiye, who had cared for the missionaries in Japan, and had come to Honolulu to do temple work, carried on missionary work among her Japanese friends. In 1932, Elder Edward L. Clissold, who had been studying Japanese, and E. L. Christensen, who had filled a mission in Japan, and later Mr. Kay Ikegami of Utah, who had brought his family to Honolulu, suggested the desirability of organizing a Japanese class in the Waikiki Sunday School.

At length President Castle H.



PRESIDENT AND SISTER HILTON A. ROBERTSON AND THEIR TWO DAUGHTERS, CAROLYN (LEFT) AND NORMA (RIGHT).



SOUTH BERETANIA, MAIN BRANCH OF THE JAPANESE MISSION. THE WOMAN WITH THE ARROW ON HER BREAST IS SISTER NACHIE "MOTHER OF THE MISSION," BY HER SIDE DR. T. KATSUNUMA, FIRST JAPANESE CONVERT TO THE CHURCH.

Murphy of the Hawaiian Mission authorized Edward L. Clissold, President of the Oahu District Council, to organize Japanese classes, which were effected and widely advertised. On Sunday, May 6, 1934, twenty-eight Japanese members and friends met in the first Sunday School session at the Kalihi chapel in Honolulu. Later the class was formally organized, with a full staff of Japanese. The classes have been continued since then, with the help of Elders Clissold and Christensen, Sister Jessie Elliott, and others.

AFTER nine months of organization work by President and Sister Robertson, other missionaries began to arrive, until today sixteen Elders and three sister missionaries are serving the Japanese cause in the Hawaiian Islands. Sister Chiye Terazawa of Pasadena stake and ward is the first Japanese to go into the

mission field at her own expense.

The mission promises well. Brother Kichitaro (Kay) Ikegami, an ardent supporter of the mission, now in the superintendency of the first Sunday School, was one of the first to receive baptism. Thirteen converts were added to the Church membership a few weeks ago. Others are being prepared for the sacred rite of baptism.

The three Sunday Schools maintained by the mission in Honolulu

a hundred children. It was a thrilling experience to see a hundred Japanese children sing the Primary songs of the Church, and engage in the approved Primary program.

In addition, a Sacrament meeting is held weekly, after Sunday School; a preaching meeting every Sunday night; an M. I. A. on Tuesday night; and cottage meetings almost every night of the week. All these meetings are well attended; and the attendance is rapidly increasing. A quiet enthusiasm among the congregations is felt at the meetings.

Only recently "Mr. Simpson's Castle" was put on the stage by the mission, every actor save one being Japanese. Several hundred people witnessed the performance which was held in the Watling Junior High School.

All this is in Honolulu, Island of Oahu. Similar work is being organized at Hilo, Island of Hawaii, and at Wailuku, Island of Maui. Thus, work among the Japanese is being done in the three largest cities of Hawaii which are also main centers of Japanese life.

SISTER TSUNE NACHIE, EIGHTY-THREE, ACTIVE IN THE CHURCH AND A TEACHER IN THE SUNDAY SCHOOL, UNTIL HER DEATH A FEW WEEKS AGO.



SISTER CHIYE TERAZAWA, BORN AT SUGAR CITY, IDAHO, WAS BAPTIZED AT THE AGE OF EIGHT YEARS, AND NOW SERVES AS A JAPANESE MISSIONARY IN HAWAII.



have an average attendance of about one hundred each; the regular Church Sunday School procedure is followed. The songs and the "gems" are rendered both in English and in Japanese. Five of the regular Sunday School classes are conducted. The teachers are both American and Japanese. The children are clean, well-dressed, and preserve an order that might be the envy of the wards of the Church.

Two Primaries are held weekly, with a joint attendance of more than

HAWAII is a meeting place of the Orient and the Occident. It has become a melting pot of thought among the many races that have sought its hospitable shores. Old time prejudices have softened or vanished. New visions have come to people bound by age-old traditions. Notably is this so among those of the second and third generations on these islands. Indeed,

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MISSIONARY CHORUS
Back row, left to right: Don A. Carlson, Claudell Johnson, George Evans Holmstead, Reid A. Rosenwall, Joseph D. Mattson, Derald Johnson.
Front row, left to right: Carl Holm, Allen Lundgren, Clifton Flint, Virginia B. Larson, E. LeRoy Olson, Dan Orton, George F. Swenson.

Mormon Missionaries on Sweden's Television Screen

By GUSTIVE O. LARSON

President of the Swedish Mission



CONCERT HALL IN STOCKHOLM WHERE THE "FRIENDLY FOUR" QUARTET SANG.

NOTABLE APPEARANCES AND A WAVE OF FAVORABLE PRESS COMMENT ARE CURRENTLY REPORTED.

EARLY in November, 1938, the *Stockholms-Tidningen*, Sweden's largest newspaper, joined with the Phillips Company in the presentation of a week's television program in Sweden's capital, and three times the Stockholm missionary quartet appeared on the screen to sing American songs for large, appreciative audiences. The appearance of the four young inexperienced singers on the same program with many of Sweden's leading entertainers was more surprising to themselves than to the public.

Since September, the Swedish L. D. S. missionaries as the "American Harmony Singers" had been training under the direction of Virginia B. Larson and had been looking for a place to make their debut. It was when manager Udel J. Sorenson found the television opening that the "Friendly Four" stepped forward to represent their missionary organization, and sang so well that one week later *Stockholms-Tidningen*, promoter of an annual charity fest at which a "Lucia Queen" is chosen by popular vote, featured them before 2,500 people in the Concert Hall in a musical honoring the Lucia candidates. On that oc-

casion, the press, in commenting on the quartet's closing numbers, exclaimed: "It was a sparkling finish to a great day."

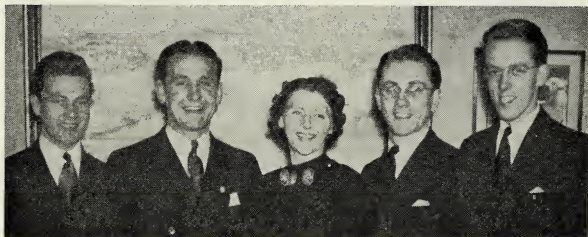
While the members of the quartet and their accompanist waited in the wings of the Concert Hall, their manager was delivering a Thanksgiving Day address to the Swedish-American Club. When he returned to the Concert Hall, he found the Mormon singers were being entertained with the rest of the performers at a midnight *supe* at the picturesque old inn in the Skansen, world's largest out-door museum. There they enjoyed the company of Sweden's most beloved talent in informal mood. Edvard Persson and Adolph Jahr, actors; Anders De

Wahl, writer; Pauline Brunius, Theatre manager, were among the many who appeared. The Mormons, called upon to sing again, were encored wildly by the company, who delighted in their southern melodies.

Only one thing piqued the curiosity of the Swedes with reference to these Americans, and that was their polite choice of water instead of wine, and their declining to dance, especially with screen celebrities and the fair Lucia girls. Before they left, Dr. Brillioth, editor in chief of *Stockholms-Tidningen*, and president of the "Svenska Amerikanska Tillskap," expressed appreciation to the American entertainers

(Concluded on page 118)

THE "FRIENDLY FOUR" QUARTET WITH ACCOMPANIST: FROM LEFT TO RIGHT, DON A. CARLSON, CLAUDELL JOHNSON, VIRGINIA B. LARSON, E. LEROY OLSON, AND JOSEPH L. MATTSON.



The "OLD BOYS" of the M. A. C.

By WILFORD E. SMITH
Of the New Zealand Mission

WHAT A TEAM OF HARD-PLAYING MAORIS IN NEW ZEALAND IS DOING TO PUT THE L. D. S. MAORI AGRICULTURAL COLLEGE—AND INCIDENTALLY THE WORD OF WISDOM—IN THE LIMELIGHT.

EARLY missionaries among the Maori people found them eager to acquire an education, and so from the very beginning schools were established for the education of Maori children with such success that in 1907 land was purchased by the Church upon which was founded the famous Maori Agricultural College at Korangata, Hastings, in 1912. The teachers were the Mormon Elders and their wives who had little knowledge of local farming conditions, but in spite of handicaps the school thrived, and today an M. A. C. graduate can usually be recognized by his clean habits and high standing in his community.

So the school soon became a center of Maori learning, and like many American colleges it gained fame for the football teams it produced (in this case, rugby). New Zealand is sometimes spoken of by the English as the Dominion of Football, and in that land of some million inhabitants, the M. A. C. acquired national prestige. Such names as Nepia, Paewai, Watene, Falwasser, Gemmell, Shortland, and many other M. A. C. stars are remembered in New Zealand today even as Red Grange in America. Competing in the difficult Hawke's Bay District, with young college boys frequently pitted against more experienced teams, the school finally won the championship in 1916, and up to 1931 remained a strong contender for the annual crown.

But it was in 1931 that Hawke's Bay was stricken by a devastating earthquake which almost completely destroyed Napier and Hastings, the



M. A. C. OLD BOYS, HAWKE'S BAY CHAMPIONS, 1938

Reading from left to right, back row: Arthur Walford; Everard Jackson (Captain); Ned Staples; Elder W. E. Smith; Hirini Crawford.

Second row: Selwyn Jackson; Joe Te Ngao; Meafou Tupuivao; Jack Ponga; William Mataira; Spadie Poi.

Third (front) row: Watene Mahe; Monte Kingi; Kingi Newton; John Greening; Jury Thompson (vice-captain) and Tori Reid were absent when this picture was taken. Reid, a former "All-Black" player was out with a broken rib.

WHAT THE "OLD BOYS" HAVE TO SAY ABOUT KEEPING FIT

SID CRAWFORD, Sunday School President of the Hawke's Bay District says: "Football doesn't mix with tobacco and liquor. I wouldn't touch them."

Tori Reid says: "A person needs to be fit to face life as well as to play football. A man can't attain his best condition when he drinks, smokes, and eats the wrong foods."

Everard Jackson, a non-Mormon says: "My father was a great football player in England and my great ambition was to follow in his footsteps. I knew I could never play my best unless I trained, so I make it a habit to leave tobacco and liquor alone."

"An observer," writes the author of this article, "after watching an hour's play of this gruelling game which lasts ninety minutes, can easily pick out those on the team who live the Word of Wisdom."

two biggest towns of the province. The buildings of the college were so cracked and shaken that the government inspector condemned them. Thus ended the Maori Agricultural College. Today, only broken bricks

and cement foundations mark the spot of the old school. Some of the old materials are being used in a fine new chapel, which is nearing completion, a few hundred yards from where the school once stood.

For three years following the earthquake, the blue and white colors of the M. A. C. were absent from the playing fields, but they and the Maoris who had worn them had not been forgotten, and although the students had been scattered all over New Zealand, they were at heart still loyal to the old school and its ideals.

Finally, in 1933, Broughton D. Edwards, who had been a star on the championship team of 1916, called together several of the old M. A. C. students, who decided to organize another Maori team which they

(Continued on page 118)

PRESIDENT MATTHEW COWLEY OF THE NEW ZEALAND MISSION, SISTER COWLEY, AND ROBERT P. HADGE, FORMER PRINCIPAL OF M. A. C. WITH GROUP OF FORMER STUDENTS AT A RECENT CONFERENCE OF THE CHURCH HELD AT KORANGATA, HAWKE'S BAY, NEW ZEALAND.



HARKER'S ISLAND

The story of the strong faith and quiet courage of a band of fishermen who live on an island off Carolina's Coast

By JOHN ROBERT BUSWELL

Of the East Central States Mission



A VIEW OF HARKER'S ISLAND FROM THE SOUND SHOWING ONE OF THE SMALL PIERS FROM WHICH THE FISHING BOATS LEAVE.

IF you happened to be on the streets of Beaufort, North Carolina, and heard some of the inhabitants talk about the honesty of some "Mormons" who live on an island, you would have been proudly interested.

"What, Mormons on Harker's Island?" we asked. "Yes, it seems they have quite a following over there now," replied the town grocer. "Tell us how they are liked by you merchants in Beaufort?"

"Fine, honest, people you'll find them to be, sir."

AN old sun-browned seaman who owned a white fishing boat offered to take us across the blue sound that separates the island from the mainland. We accepted his invitation and during the trip we heard the first of the thrilling history of the island called Harker's. On board we met a stout little man whose face resembled dark, tanned leather, pressed into deep wrinkles. His blue eyes sparkled as he answered our many questions concerning the island and its inhabitants.

"What about the 'Mormons' over

there, Captain?" we asked. "'Mormons,' now you're asking about," he said in quaint dialect. "Well, Oi tell you what's a fact: Oi like those folks. Oi reckon you would sail a mighty fer piece before you'd barge into as hardy a settlement of people. Oi shall die if Oi don't think so," he concluded pertly.

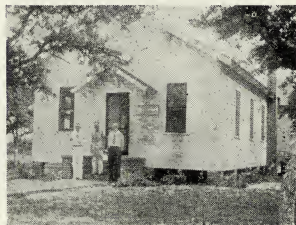
After spending several months in close association with the islanders, I'm inclined to agree with that weather-beaten old sea captain. Faithful, sincere Latter-day Saints who fish for a living and who call themselves "Mormons" have fought one of the most valiant battles for truth and right that Church history can furnish. The strength and devotion of this little band of Saints have been inspiring to see and to hear about. Hate, greed, malice, discouragement, and violence have all played their hand against faith, devotion, courage, love, and have fought a losing battle. The history of Harker's Island is a miniature of the earlier general Church persecution.

In the year 1898 two Mormon missionaries were attracted by the uneven coast line of North Carolina. For miles the main shore was fringed with a long narrow strip of land enclosing what is called Pamlico Sound. Islands small in size dotted the sea not far from the mainland. The missionaries had heard of hardy fisherman who lived and died on that narrow strip of land. Men and women of the island seldom came to the main shore. They lived in a world apart. From the mainland in a sail boat piloted by a fisherman, came the missionaries to one of these islands. The early forebears of this settlement had come from Massachusetts—descendants of some of the first white colonists. Those early colonists had driven a branch of the Tuscaroras from the island and in 1711 the settlers on the mainland under the leadership of Maurice Moore drove this powerful Indian tribe out of the state. In 1712 these Tuscaroras went to New York to join the Five Nations. Manteo, the famous Indian chief, was born on Harker's Island, but he was a friend to the first settlers and returned to England with the first expedition.

On the extreme end of the island the remnants of a great Indian feasting ground are piled. A stack of shells estimated to contain over a million bushels are the silent reminders of the happy unmolested day when the red men met and feasted on the choice sea life. Wampum, Indian money, tomahawks, stone knives, arrowheads, and spear heads have been gathered in recent years. Skeletons of large-boned Indians in full regalia have been found buried beneath mounds of sea shells.

The earliest business transaction took place when an old settler gave some Indians a sail skiff and 1800 pounds English sterling for the entire island. After a few years Ebenezer Harker acquired possession of the isle and December 6,

THE LATTER-DAY SAINT MEETINGHOUSE LOCATED ON HARKER'S ISLAND, BUILT AND DEDICATED IN 1936. BRANCH PRESIDENT JASPER WADE STANDING BETWEEN TWO OF THE ISLANDERS.



1783, he divided the island among his three sons. The descendants of these families and those who had moved from the mainland were there when the two missionaries arrived.

In the midst of a beautiful setting of ancient oaks and tall pines the Gospel was taught to the islanders. A few families received the message wholeheartedly and they were baptized in the sound. The Elders, having stayed their allotted time, had to move on to new fields; however, these families were taught the principles of the Gospel and they were left to govern their lives by these principles.

In 1900 the Atlantic was churned by a violent storm. A powerful tidal wave changed the face of the North Carolina coast. These severe storms and sand invasions disheartened the fishermen on the banks, five miles from Harker's Island, but not until the tide had invaded their cemetery and disturbed their dead, did they decide to leave their homes on the narrow strip of land that was fast becoming a barren waste. Large beautiful trees and thick undergrowth were fast being destroyed. Sand suffocated the gardens and filled wells. Arrangements were made between the fishermen and the islanders for the homeless to move over to the island. Then took place an unusual task of house moving. Houses were taken down in sections and piece by piece they were floated across the sound behind sail boats. On the island the houses were reassembled on plots of land purchased by the fishermen.

DURING the exodus and a few years following, the Elders visited the island. In an atmosphere of peace and harmony whole families accepted the Gospel. The coming years promised vigorous growth for the Church. In 1904 a building was started by the Saints and before the end of the year a small L. D. S. chapel was completed. The members were very happy because of the meetinghouse. The women planted flowers along the path. The men trimmed trees and planted grass.

However, their happiness was not to continue for long. A strange minister arrived on the island. Seeing the growing strength of the Church he began with unholly zeal to undermine and destroy its reputation. Urged on by a leader whose hatred toward the Mormons seemed to know no bounds, the islanders began persecution. A small band of baptized members grew closer together as the storm of hate and



ELDER MELVIN J. BALLARD AND AUNT MARG WALLIS, PIONEER CONVERT AND PILLAR OF THE CHURCH ON HARKER'S ISLAND. SHE IS ONE OF THOSE WHO HAVE ENDURED THE HARSHIPS AND PERSECUTIONS INCIDENT TO THE ESTABLISHMENT OF THIS BRANCH OF THE CHURCH.

anger began to gather. Members' houses were chunked with heavy net leads. Windows were broken, boats were damaged, threatening letters were written until the Saints were afraid of their lives.

The crisis came January 16, 1906. A seemingly friendly family invited several families, including the leading Mormons to their home on the eastward end of the island. Here they held a candy pulling. During the evening certain supposedly friendly men were seen to go outside and look into the sky. When asked what they were doing they replied that they were anxious for the moon to rise so that they could go home. Not long after these actions one of the sisters, sensing something wrong, rushed onto the porch. There she could see that the sky over the center of the island was glowing red. She screamed: "They are burning our Church!" The frantic Saints rushed to their Church only to find it in hot black ashes. Oil had been used, and not a burnable substance was left. Even the sacred Bible lay in white ashes. The Saints returned to their homes heartbroken. One old brother says that he sat up all night guarding his home. Others barricaded themselves in their houses until morning. However, when day came their courage returned and they decided to resist, and as the oak roots deeper after a storm so did the faith of the little band increase.

A few months after the Church burning, the home in which the majority of the meetings were held was left unprotected, and when the family returned they found their home burned. Persecutions such as these would have made the strongest quake and if it were not for the faith the Saints had in their divine backing many would have weakened under the attacks. During these persecutions missionaries were very unpopular. Two missionaries were

ordered off the island by a mob. The Elders, realizing that they could do nothing against such numbers, appealed to President Ben E. Rich, of the Southern States mission for help. He sent Elder James H. Wallis, who was in the South at the time, editing *The Elders' Journal*, as his personal representative, to Harker's Island, to take such steps as he found advisable. Elder Wallis arrived on the island in the night and was guarded by friends, armed, during his stay there. He held a conference with the missionaries before going to bed, and in the morning met with the members of the Church and the Elders. Here he went over the entire situation, and announced that it had been decided to remove the Elders from the Island, in order to avoid further ill-treatment, and possible serious results to the missionaries. Hearing this, the Saints wept like children. The Elders bade them goodbye, and with Elder Wallis, left the Island that night for the mainland. Elder Wallis the next morning met with the county officials, and then went to the State Capital at Raleigh, N. C., to consult the governor and attorney-general, calling upon these officials to provide protection for the members of the Church on the Island, and bring to justice those responsible for the outrages perpetrated and remuneration for the destruction of property. Many years the remaining members carried on without help from the mainland. Then missionaries again began to appear. Each time the Elders came a few more islanders were ready for baptism. In the past five years the island has had more outside help. More converts have added to the Church membership.

In 1936 an attractive little chapel was completed. Financial aid from the Church made possible the building of the chapel in the center of the isle. Oh, the joy in the hearts of those old Saints who had gone through the trying years! There stands their chapel, surrounded by flower beds, neatly trimmed oaks, and evenly cut grass. Membership has increased until Harker's Island has become an important part of the East Central States Mission. The attitude of the islanders toward Mormonism has definitely changed.

On May 25, 1938, forty years after the Gospel was brought to the Banks, Elder Melvin J. Ballard set foot on this little isle. The joy of the Saints knew no bounds as they showed him around their island, and

(Concluded on page 107)

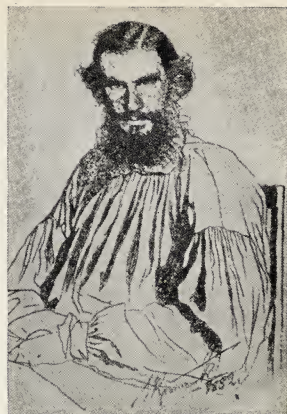
COUNT TOLSTOI

AND THE

"American Religion"

A FORMER STUDENT AT CORNELL RELATES WHAT HAPPENED WHEN A RUSSIAN PHILOSOPHER AND STATESMAN ASKED A GREAT UNIVERSITY PRESIDENT CONCERNING THE "MORMONS."

By THOMAS J. YATES



A CHARACTER STUDY OF COUNT TOLSTOI, SKETCHED IN 1882.

IT WAS IN 1900 while I was a student at Cornell University that I attended a public reception honoring Dr. Andrew D. White, then United States Ambassador to Germany. Each student was personally introduced to the man who had served for seventeen years as the first president of Cornell. When I was announced as Mr. Yates from Utah, Dr. White asked if I were a Mormon. When I replied in the affirmative, he said he would like to see me again. Accordingly, an appointment was made for the following Sunday evening.

There followed a few days of uneasiness on my part. What could the former president want to see me about, just because I was a Mormon? True, many unkind things were being said of the Mormons at that time, but surely my standing in Cornell would not be questioned merely because I was a member of that Church. I was indeed thankful that before coming to college I had spent three years as a missionary in the Southern States, where I had often met bitter opposition, where I had received a thorough schooling in the principles of the Gospel and an unflinching testimony of its truthfulness.

Sunday came, and at five o'clock I was ushered into the study of Dr. White. Strangely enough, I learned that the invitation had grown out of a resolution formed several years before in Russia, where, in 1892, he had served as U. S. Foreign Minister.

It was while there that he had become acquainted with Count Leo Tolstoi, the great Russian author, statesman, and philosopher. A warm friendship existed between the two men, and Dr. White often visited Count Tolstoi, who had very decided views about certain social and economic problems.

On one occasion when Dr. White called on Count Tolstoi he was informed that the Count, who among

THOMAS J. YATES, the author of this article, served as a missionary in the Southern States from 1895 to 1898, traveling without purse or scrip. Shortly after his return to his home in Scipio, Utah, he left for Cornell University, from which institution he graduated in 1902 as an electrical engineer. It was during the period when he was a student at Cornell that he had the interesting experience which is here related.

other things taught that every man should wrest from the earth enough food to keep himself and family, was out in the fields plowing, for he practised what he preached. When Tolstoi saw him, he stopped long enough for a greeting, and then stated with characteristic frankness: "I am very busy today, but if you wish to walk beside me while I am plowing, I shall be pleased to talk with you."

As the two men walked up and down the field, they discussed many subjects, and among these, religion.

"Dr. White," said Count Tolstoi, "I wish you would tell me about your American religion."

"We have no state church in America," replied Dr. White.

"I know that, but what about your American religion?"

Patiently then Dr. White explained to the Count that in America there are many religions, and that each person is free to belong to the particular church in which he is interested.

To this Tolstoi impatiently replied: "I know all of this, but I want to know about the *American* religion. Catholicism originated in Rome; the Episcopal Church originated in England; the Lutheran Church in Germany, but the Church to which I refer originated in America, and is commonly known as the Mormon Church. What can you tell me of the teachings of the Mormons?"

"Well," said Dr. White, "I know

very little concerning them. They have an unsavory reputation, they practice polygamy, and are very superstitious.

Then Count Leo Tolstoi, in his honest and stern, but lovable manner, rebuked the ambassador. "Dr. White, I am greatly surprised and disappointed that a man of your great learning and position should be so ignorant on this important subject. The Mormon people teach the American religion; their principles teach the people not only of Heaven and its attendant glories, but how to live so that their social and economic relations with each other are placed on a sound basis. If the people follow the teachings of this Church, nothing can stop their progress—it will be limitless. There have been great movements started in the past but they have died or been modified before they reached maturity. If Mormonism is able to endure, unmodified, until it reaches the third and fourth generation, it is destined to become the greatest power the world has ever known."

It was out of this discussion with Count Tolstoi that the desire grew on the part of Dr. White to learn more about Mormonism. Far into the night I had the privilege of explaining the principles of the Gospel to this great doctor, and on several later occasions he invited me to his study to explain Mormonism further.

Before leaving Cornell I thought it would be well to place some of our Church books in the library, but to my astonishment I found them already there—not only the standard works, but many other books and pamphlets. Upon investigation I discovered that they had been contributed by Dr. Andrew D. White.

Poetry

I BUILT TWO FIRES

By Carmen Malone

I BUILT two fires to thaw the chill within my breast,
And blindly struck my match to give the mounds a test—
The first flamed redly upward toward the sky, and I
Wept bitter tears to see it quickly dim and die.
Was it because the brands I used were porous, light,
That I should suffer so to set my world a-right?

The second of my fires I laid with patient care,
And coaxed it into gentle flame but without flare;
It soon was burning steadily and very bright,
And I was trembling with the sweetest of delight—
These brands were firm and strong! I wiped away my tears
And set to work to keep them burning through the years.

PIERROT'S LAMENT

By Edgar Daniel Kramer

ALTHOUGH it is unmanly,
I know that I shall weep
When Night walks in the garden,
And folks are fast asleep.

Although folks are remarking
My jesting and my glee,
I shall weep in the shadows
That hide the lilac tree.

Although my lips are singing,
My heart of dreams is sad,
Because my lass of laughter
Has kissed another lad.

MAGIC

By Hortense Roberta Roberts

WE MET in a crowded public place;
We spoke no unaccustomed word—
Nothing for which the passers-by
Would turn, or watch us, if they heard.

Yet once again, and all unbidden,
Something we could not touch or see,
Fragile and sweet and laughter-given,
Had risen between you and me.

LOST MELODY

By Elaine Little

SOMETHING stirred in my heart
When first I saw your face,
Memories of music divine,
Like chimes in a holy place;
Cadence full-toned and sweet—
A haunting symphony—
Then muted and incomplete,
Like a long-lost harmony.
Perhaps in some far world
The melody sounded clear;
Perhaps your face and the music
Were both familiar and dear.
All true things reappear
In God's eternal way—
And heaven was very near
As I looked in your eyes that day.

THREE TREASURE CHESTS

By Estelle Webb Thomas

IN MY House of Life, three treasure chests
Hold the wealth of which my soul's pos-
sessed.
From the first there comes with haunting
pain
The fragrance of tender youth again.
There are jewelled days on a golden chain,
The magic that dwells in a child's glad
world;
There's a robin atune in a silver rain—
And love's young mystery, still unfurled.
Under faded rose and forget-me-not
The tarnished star of Ambition gleams,
And over all is the star-dust film
Of Youth's illusions and perfect dreams.

The next is filled with the things of Now,
With facts and figures and hopes and plans,
With the shining armor of love and faith,
And duty's dear, unyielding bands.
With a wiser heart and a clearer head—
The gifts Life gave when Youth lay dead.

But the third still stands with unbroken seal,
That none may break but the hand of age,
And the message it one day shall reveal
Is yet a secret and unread page;
God grant that the treasures garnered there
Be worth the effort and pain and prayer!

YOU

By Lucaine Clark Fox

THE lake was amethyst;
The sky was coral . . .
The sky was lavish with rainbow banners,
And you were silhouetted against the mag-
nitude of nature's pen—
And in your flawless individuality,
You put it all to shame.

I WOULD HAVE CLOSED MY WINDOW

By Jean McCaleb

I WOULD have closed my window,
But a young, young moon peered
through—
And when youth smiles full on us,
What must an old heart do?
Could I have closed my window,
When silvered hope laughed through?
When romance rides with spendthrift joy,
Must old hearts hasten, too?



DISILLUSIONMENT

By Clarence Edwin Flynn

THERE is a day when disillusion comes;
The aura fades, and perishes the grace
Imagination brought with flags and drums,
And wonder settles into commonplace.
No more the heart is satisfied to dream
Of things that might have been, or yet might
be.
It clings no longer to the fading beam
Of any specious unreality.

Prepare against that day. When it befalls
Have your house built of truth's firm rug-
gedness.
Then when about your feet dream's fragile
walls
Crumble, you will not be found shelterless.
That day brings woe to all men glamor-
snared.
But only greater peace to the prepared.

DISCONTENT IS A SMALL GRAY MOUSE

By Betty Frazee Moses

DISCONTENT is a small gray mouse
Gnawing holes in my heart's snug
house;
She crept in while common-sense
Was caterwauling on Doubt's high fence,
And seems to have settled down to stay.
How shall I chase the thing away?

She's built a nest in Conceit's high hat,
Completely riddled Contentment's mat,
And all night long from Memory's shelf
The greedy creature helps herself.

Isn't it strange the very day
You decided to go away,
She invaded my heart's snug house,
This constantly gnawing, small gray mouse?

ON BEING DEAF

By Arthur Leisman

YOU wish to know, my friend, why I ap-
pear
Contented with my silent life:
You seem to think, because I cannot hear,
My ship has known uneven strife.

It's true that I encounter shoals of woe,
And stormy nights give me a chill;
But oh, the wondrous sailing to and fro
And divers sights that bring a thrill!

I miss the salty yarns at evening tide,
The song of surf, the north wind's wail.
But life sans sound, you see, still does not
hide
The loveliness of foam and sail.

Oh, there are times when blown outside the
lane,
I pine for sounds of days gone by,
Like one who, when his worldly pleasures
wane,
Craves cleaner joys, not knowing why.

And yet indeed I do not rue my fate,
For though I sail a silent sea,
My list'ning soul is ever my first mate
Who hears for me the sounds that be.

Editorial

Loyalty: What it is—and What it is not

THE world is calling for loyal men. They alone can solve humanity's problems.

Loyalty follows acceptance of a worthy cause, one founded in truth and which includes the unchanging ideals that survive mortal life. Allegiance to an unworthy cause cannot properly be called loyalty. Support of a thief or a liar, however vigorous, is the negative of loyalty. Loyalty accepts all virtues, all truth, and rejects all evil, all untruth; loyalty is the best measure of the fitness of man or nation to serve mankind or to survive.

Such loyalty is born of man's intelligence and reason. It represents his soul's strivings, his inner convictions, his highest ideals—the best in him. Mere adherence to a party or church is not loyalty. It is full, selfless allegiance, on the basis of worthiness, to a man, a principle, a cause or a standard of life. It represents a man's inward nobility.

Loyalty transcends emotion. Therefore, it is continuous, sustained, and independent. It is practiced on weekdays as on Sundays, is not diminished at election time, refuses to be swayed by the shouting crowd, and yields not to the blandishments of the self-seeker. It is as a steady light, which does not flicker and burn out. It is trustworthy.

Loyalty manifests itself in the every-day deeds of men. It is essentially practical. The loyal man, whatever his place, does his appointed task without jealousy of others. He strives to perform every task to the satisfaction of all concerned. He works for his employers with a will. He does his work "in the hour thereof." Today's need becomes a command upon the loyal man.

A cause to command loyalty must be larger than the interests of oneself. It must include the welfare of others. Loyalty places social welfare before personal desire. The widow and the fatherless become the concern of the loyal man. He who loses his life in the cause of others shall find it.

The life-task of the loyal man is to realize the high ideals of the cause to which he is committed, for loyalty must be active. He surrenders to the cause, accepts it wholeheartedly, is devoted to it, lives it, and works for it. He strives to conform to every requirement of the cause. He does not quibble about the obligations placed upon him. He does his required daily work with joy. He is faithful to the whole cause, not merely to parts of it.

The highest ideals, every good thing, the fullness of truth are embodied in the Gospel of the Lord Jesus Christ. The Church of Christ, earthly custodian of the Gospel, is the best cause on earth, for it encompasses every other good cause to which men may give their loyalty. He who is truly loyal to the Church of Christ is loyal to all worthy movements. No cause can safely be placed before that of the Church. That has been forgotten too often, to the world's sorrow.

Real loyalty shows itself best in the support of officers—within the Church, of the bishop and other ward officers, of the stake president and his associates, of President Grant and the corps of General Authorities; within the state and nation of all who are duly commissioned to act; within the

family, of husband, wife, and children. The loyal man prefers to idealize his officers; he knows that thus to support them is to bless himself. He does not find fault, nor does he delay his good works. He knows that in the Church of Christ there is rotation in office, and that he may some day be called to service. Then, he may claim from others the loyalty that he gave and gives his superiors in office.

The effects of loyalty are soon evident. The cause is advanced; strength and power are given it; lives are linked into common action; society is unified. The loyal man, whose life is bound up with the eternal cause of God, enters the house of truth, and finds his way to success and joy, both in temporal and spiritual fields. He grows in power throughout his life. Like Moses, he may, as it were, see God face to face.

An increasing loyal devotion to the Lord, through His Church, to our fellow men of every nation, to the inspired foundations of the land in which we live, and to the honest daily toil imposed upon every man, may yet convert swords into plowshares and spears into pruning hooks. The objective of loyalty is peace, not war; truth, not untruth, in the hearts of men and among nations. Latter-day Saints, commissioned with the truth and authority of the Gospel, should and must lead the world in true loyalty.—J. A. W.

The Foyer of Life

EACH of us should pause from time to time to contemplate as we enter the stage on which we must play our roles. Although in many respects our stage is set for us, to those truly great souls, the bad features of their stage settings have been merely stimuli to alter them. Lincoln, who read by candlelight and wrote on a wooden shovel, nevertheless set his own stage in so noble a manner that his name is synonymous with liberation.

We can help in the selection of the cast of characters. Early in life, we have some of the characters chosen for us, and it is our duty to team with those among whom we are cast. As we grow older, we select those who will play the leading roles in the drama of our lives. The choice of our friends, our companions, reflects what capabilities we ourselves possess and what we can become.

We can plot the action of our plays. We can arrange the scenes and acts in a series of climaxes which will move steadily and surely to one grand finale, on which the curtain is rung down. There can be no curtain calls, but we can leave with those who supported us in the cast and those who observed our play a sense of the fitness of our dramas which will be lasting and beneficial.

When we have thought these things through carefully in the foyer, we must enter wholeheartedly into the activity of our living drama. Sometimes we may miss our cues; sometimes the lines may be hard to interpret; sometimes the action may seem impossible to complete. But always we know that the Prompter is there to aid us through the seemingly impossible and that with His help we can complete our parts and perform our roles convincingly.—M. C. J.

The Church Moves On

DR. MERRILL IS CHURCH OF THE AIR SPEAKER

DR. JOSEPH F. MERRILL of the Council of the Twelve was the speaker on a nation-wide Church of the Air radio service, Sunday, January 1, 1939. The broadcast, originating with KSL in the Tabernacle in Salt Lake City, was presented through the nation-wide facilities of the Columbia Broadcasting System. The Tabernacle choir provided the music, with J. Spencer Cornwall, conductor; Wade M. Stephens, organist, and Richard L. Evans, announcer-producer. Dr. Merrill spoke on "Christianity and Present-day Ills."

RUFUS K. HARDY TO VISIT TAHITIAN MISSION

ELDER Rufus K. Hardy of the First Council of the Seventy will make his second trip within a year to the isles of the Pacific when he visits the Tahitian Mission to conduct a conference some time in April. Elder Hardy returned last summer from a tour of five other Pacific Ocean missions in company with Elder George Albert Smith. His present visit will include the Tuamotu Islands, where the Gospel was first preached to Polynesian peoples by Mormon missionaries.

CHURCH EMPLOYMENT BUREAU CREATED

ALL employment activities conducted by organizations of the Church in the Salt Lake region, have been consolidated into one office to be known as the Church Employment Bureau. The office, under the direction of William Smart and Eva Darger, is located at 50 North Main Street in Salt Lake City. Church groups, institutions, and individuals in need of employees are asked to make requisition on this office, and are also requested to refer applicants for employment to the bureau for registration.

SCULPTOR FOR PIONEER MONUMENT NAMED

MAHONRI M. YOUNG, sculptor of the famed Sea Gull monument, has been selected to execute a proposed \$250,000 monument at the mouth of Emigration Canyon in Salt Lake City. Mr. Young, a grandson of Brigham Young and now in his 62nd year, submitted as his design a model which represents the work of 25 years of study and planning. The historic memorial plans include a central granite shaft to be surmounted by heroic figures of the three pioneer leaders, Brigham Young, Heber C. Kimball, and Wilford Woodruff. Smaller flanking shafts will perpetuate the early history of the valley of those explorers who preceded the Mormon colonists. Bas-reliefs will portray other notable events.

President Heber J. Grant heads the committee appointed by Governor Blood of Utah to nominate the sculptor and make recommendations for the proposed monument.

SOUTHERN CALIFORNIA OPENS BISHOPS' CENTRAL STOREHOUSE

ACCORDING to the *California Inter-mountain News*, bi-weekly news organ circulated among Church members in southern California, preparations were well under way in December for the opening of the first centralized Bishops' Storehouse in California. Bishop B. J. Peacock is acting chairman and manager of the project, which will be housed in the old California Mission home at 153 West Adams Street, Los Angeles. This newest unit in the Welfare Plan in southern California will serve the five stakes of Pasadena, Los Angeles, Hollywood, Long Beach, and San Bernardino.

NEW GLENDALE WARD CHAPEL DEDICATED

MORE than one thousand people attended the dedicatory services of the Glendale Ward chapel on January 15, at which President Heber J. Grant officiated. The new hall will also serve as conference quarters for the Pasadena Stake.

TROPIC WARD MISSIONARIES RECEIVE \$454.00 IN DONATIONS

AN outstanding fete was accomplished by the 500 members of the Tropic Ward, for which they should be commended, according to the report of Bishop Samuel Pollock. The bishopric and auxiliary organizations sponsored three missionary farewell parties during the month of December, receiving

in donations of cash, produce and other articles which were converted into cash, a total of \$454.04. This amount was given to the respective missionaries before leaving for the mission field. There was also donated to temple missionaries, at Christmas time, \$55.00 by ward members.

NEW WELFARE BUILDING CORNERSTONE LAID

OBJECTIVES of the Church Welfare program were reiterated January 4, 1939, when Presiding Bishop Le Grande Richards, amid appropriate ceremonies attended by many of the General Authorities, laid the cornerstone of the Administration Building at the Central Storehouse Building Project in Salt Lake. A copper box containing photographs and records of the Church Welfare program was sealed within the stone. Speakers were President Heber J. Grant; Robert L. Judd, vice-chairman of the general committee; Ezra C. Knowlton, chairman of the Salt Lake Regional committee; C. M. Brown, a member of the general committee, offered the invocation. The new \$80,000 structure will serve as headquarters for the \$150,000 construction project, now nearing completion, which occupies practically an entire 10-acre city block served by railroad spurs.

Sunday, December 4, 1938

President Rudger Clawson dedicated the chapel in the Salem Ward, Palmyra Stake.

Sunday, December 11, 1938

Francis M. Lee was ordained bishop of the West Seattle Ward, Seattle Stake, succeeding Wilfred L. Hickson.

Tuesday, December 13, 1938

Dr. John A. Widtsoe returned from an extensive visit to the Hawaiian (Concluded on page 100)



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
LEFT TO RIGHT, ARRIVED JANUARY 5, 1939—DEPARTED JANUARY 12, 1939

Sixth row: Edwin Deal, Eldon Heddon, Alma Rigby, La Mont Leavitt, Howard B. Cottrell, Len Wallace, Herbert Williams, Keith Olsen, Thomas Gunderson.
Seventh row: Robert Sweeten, Glen Hawkes, O. Ned Kirkham, Porter May, Spencer Black, Cardon Klingler, Donald Taylor, Vaughan Erickson, Jarben Jolley, Lawrence Blake.
Eighth row: Frank Adams, Willis Taylor.



Some folks think Ghirardelli's Ground Chocolate is simply a mixture of cocoa and sugar. Not at all! It is a skillful blend of chocolate, cocoa and sugar... with flavor and body to give it richness and with just enough fat to be easily digested. Takes but a minute to make!



FREE! GARDEN BOOK

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This book is concisely written with full color illustrations. Just brimful of information vital to every planter. It describes the new and worthwhile in Flower, Vegetable and Farm Seeds as well as Roses, Shrubs and Trees. In fact

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ADVENTURE

By Huntington Mack

TONIGHT the sunset
Was so breathlessly beautiful
I followed it up a valley
And over a little hill.

Then the playful darkness
Caught up with me
And held a soft hand over my eyes
While the sunset hid.

The man in the moon
Peeped over the hill and laughed,
But three little stars were kind
And pointed the way back home.

MYSELF

Anonymous

OUR major desire, no matter who we are, is essentially to achieve one thing: peace of mind and security. Where is this fashioned and who holds life's key? Is it within our grasp?

Behold! It is ours for the taking, for it is within us. It is the only possession that came with us, with which we can create, or that we can be sure of taking with us to the very end. It is our great gift from God. We can let Him guide us spiritually and mentally and return His gift magnified because of our stewardship, or we can throw it carelessly away.

What then is this thing that makes us master of our fate? It is our special aptitude, skill, or the peculiar creative ability of each of us. Where these things go hand in hand with high ambition, intelligence, humility, and integrity, we are fortified against the world. We require nothing more, for we have something with which to carve out our existence. It is a gift to bring us joy, a strength that casts out despair. It is thrilling to know that this tool cannot be taken from us except by our refusal to use it, and that we may convert our gift into a potent weapon of strength. When we use it, the realization is born that we have a possession which overcomes fears, scoffs at dangers, and illuminates our pathway.

However, in order to know peace we must keep our purposes identified with the Giver. The guidance we need is obtainable only from Him on high, and without this shelter from the vicissitudes of living we cannot realize the greater value of our gift. It is the constant spiritual contact that inspires us to choose our courses wisely and which brings peace to the heart. It is in the presence of the spiritual that we come to contemplate and know the essence of living.

If we have sought the guided path, we have found the best of life. We face each day with courage. We have a sense of equilibrium, a composure with which to meet life's problems. Our staffs keep us erect in the face of the greatest dangers, and our backs are steered for the unexpected. In other words, we are capable of partaking of life as it comes to us. We will also find that we have gained a kindness of heart which comes from traveling the road of sharing with others. This truth we should fully understand: the only peace and security we can hope for must be developed within ourselves from the raw material with which each of us has been endowed. In each of us has been implanted the seeds which must be cultivated and allowed to grow.



MILK WHITE EGGS

Milk White Eggs are of one quality only—the best! The Utah Poultry Producers Co-operative Association's high standard grading requirements must be passed by every egg before it goes to your grocers. That's why, when you select Milk White Eggs, you **know** they're good! Insist on this brand the next time you shop.



UTAH POULTRY PRODUCERS
CO-OPERATIVE ASSOCIATION

REMEMBRANCE

By Hazel Daugherty

I've filled my life with empty things,
With bits of glass and colored strings.
A thousand useless things I do
To keep myself from thoughts of you.
But pine trees dusted o'er with snow,
An old, old friend, or firelight's glow,
A moon low hung in eastern skies—
Together, once we saw it rise.
In these dear things you live again.
How can I see them without pain?

COOKING SCHOOLS BEING
CONDUCTED

A real opportunity is being afforded young girls and women—and those men who also would like to attend—to learn all about how it's done. The services of Barbara Badger Burnett, leading cooking expert who has had years of experience as a demonstrator, have been arranged for by the Mutual Improvement Associations and the Improvement Era to conduct cooking schools in the stakes of the Salt Lake region. This is an exceptional chance for young girls and women to find new and seasonable dishes to serve and the best way to purchase for home cooking. These schools will offer fundamentals in cooking enjoyably and invitingly.

Gather your friends and neighbors and make an engagement to attend the cooking school when it is scheduled in your locality. Two demonstrations will be held in each stake, one in the afternoon and one in the evening of the day assigned.

The dates already chosen are as follows:

Highland Stake, Lincoln Ward, Thurs., Feb. 23.

Liberty Stake, place and day to be chosen in March.

Granite Stake, Lincoln Ward, Thurs., April 13.

Bonneville, place not selected, Wed., May 17.

Wells Stake, Wells Ward, Thurs., June 15.

As other stakes make their arrangements, the dates and places will be published and will be broadcast over Radio Station KSL.

AMERICA'S TEN LEADING
WOMEN

TEN outstanding women of 1938 include a former Utahn, Florence E. Allen, judge of the Sixth Circuit Court of Appeals—and who is the "first woman ever mentioned as a candidate for the United States Supreme Court bench;" Jean Broadhurst, Teachers' College, Columbia University, bacteriologist who was the "first to use nigrosin to make measles inclusion bodies visible;" Pearl Buck, first American woman to be awarded the Nobel prize in literature; Jacqueline Cochran, aviatrix who won the 1938 Bendix airplane race; Grace Noll Crowell, poet, chosen as the "American mother of 1938;" Helen Hayes, actress; Alice Marble, winner of the tennis championship in the United States; Eleanor M. Patterson, the only publisher and editor of a metropolitan daily; Kate Smith, radio star; Julia C. Stimson, first woman to be given the rank of major in the United States Army and president of the American Nurses Association. These women were chosen by Durward Howes, editor of *American Women*, which is "the nation's official feminine Who's Who."

CASSEROLE MEALS

the THRIFTY
way to a
Man's Heart!

IF you want to save money on your food allowance—and yet serve delicious, nourishing meals—get acquainted with GLOBE "A1" Macaroni, Spaghetti and Noodles. Plan to serve at least one casserole meal a week.

The extra richness and nourishment in Globe "A1" Spaghetti, Macaroni and Noodles make your casserole dishes more tasty, more satisfying. That's because Globe "A1" paste products are 100% Semolina, made from select Durum Wheat. Notice the finer flavor, the firm tenderness of Globe "A1". An exclusive "controlled drying" process is the secret. Ask your grocer for Globe "A1" Spaghetti, Macaroni and Noodles—the brand that thousands of women have found to be the BEST.

Try this easy recipe for
SPAGHETTI-FIESTA

1/2 package (6 oz.) Globe "A1" Spaghetti
1 cup buttered crumbs 1 can tomato sauce
1 lb. small pork sausages

Cook spaghetti in boiling, salted water for 20 minutes; drain it and reserve a part of the salted water. While spaghetti is cooking, brown sausages in frying pan, mix 1 cup dry bread crumbs with 1/4 cup of melted butter, and heat the tomato sauce. Place half the cooked spaghetti in a buttered baking dish, cover it with a layer of the sausages and pour over this, half the tomato sauce. Spread remaining spaghetti over sausages, pour on rest of tomato sauce, then add enough of the reserve salted water to almost cover the spaghetti. Spread the buttered crumbs thickly over the top and place in a hot oven—400°—about 20 minutes, or until crumbs are brown.



GLOBE "A1"
MACARONI
SPAGHETTI

THE CHURCH MOVES ON

(Concluded from page 97)

Islands. While there, he dedicated a meetinghouse on the island of Molokai and a recreation hall on the island of Hawaii, attended Oahu Stake Conference, visited the temple at Laie and attended other functions. There are, Dr. Widsote reports about 10,000 Church members on the islands. Mrs. Widsote accompanied Dr. Widsote on the trip.

Thursday, December 15, 1938

Elder Charles A. Callis returned from a tour of the Southern States Mission, where he presided for more than 25 years. He held 24 public meetings and delivered two radio addresses, dedicated two chapels, one in Bristol, Florida, and another in Fort Lauderdale, Florida. He reports that the missionaries are doing a good work in the missions.

Sunday, December 18, 1938

Succeeding Charles C. Carr, Reed H. Chase was appointed bishop of the Claremont Ward, Oakland Stake, with A. Seldon Millward and Richard W. Owens, counselors.

Tuesday, December 20, 1938

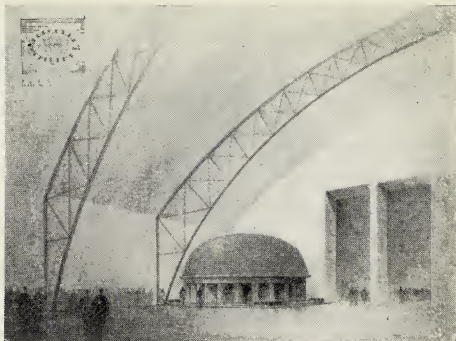
Elder Don Byron Jones of Tabiona, Duchesne County, Utah, a missionary in the Western States Mission, died at Denver, Colorado.

Friday, December 23, 1938

Rulon S. Howells, who has presided over the Brazilian Mission for the past three years, reported his return home.

Wendell M. Jensen, succeeding Leo H. Crandall, was sustained as bishop

ARCHITECT'S SKETCH OF CHURCH EXHIBIT AT SAN FRANCISCO EXPOSITION, BY HENRY FETZER.



of the Alameda Ward, Oakland Stake, with Thys Winkle and George H. Pinckney, counselors.

THE CHURCH AT THE WORLD FAIRS IN SAN FRANCISCO AND NEW YORK

IN THE metropolis of the East and the Gateway of the West, 1939 focal points of world interest, millions from America and abroad will be influenced in one way or another by the World Fairs and their exhibits.

At San Francisco, where it occupies the center area in the spacious Homes and Gardens Exposition, the L. D. S. Church exhibit will feature the same attractions which draw tourists to Temple Square in Salt Lake: a miniature replica of the Tabernacle, equipped with an organ and capable of seating fifty people, is being constructed, and will furnish the main vehicle for the development of the "Temple Square" theme. Organ recitals, illustrated lectures, and distribution of specially prepared literature will mark each day's program. The San Francisco Exposition opens February 18.

Although the New York World Fair, in keeping with its plan to have only a general religious exhibit, will have no Church-sponsored representation, the State of Utah unit will include a prominent 23 x 12-foot diorama of Temple Square. The display will be ready for the New York opening on April 30.

RELIGIOUS CONFERENCE BUILDING DEDICATED

A NEWLY completed wing of the Religious Conference Building on the

U. C. L. A. Westwood Campus was dedicated January 13 by President Heber J. Grant as part of services commemorating the 7th anniversary of the founding of the Desert Club at the university. Lloyd C. Pack, Phyllis Hurst, Thomas C. Evans, Executive Secretary of the Conference, Adeline Gwenter, his assistant, Dr. John A. Widsote and Church Commissioner of Education Dr. Franklin West were speakers. The University Religious Conference is composed of representatives of the Catholic, Protestant, Jewish, and Mormon faiths, united in spreading good will among the various denominations.

CHURCH COMMITTEE OF CORRELATION AND CO-ORDINATION APPOINTED

THE First Presidency has brought into existence by recent appointment a Church committee of Correlation and Coordination, whose charge it will be to define, to simplify, to intensify, and to correlate the work of the various Church auxiliary and educational organizations and to lay down within broad general lines the work of each group within its own field, taking into consideration the particular needs in the various sections of the Church, and taking into consideration that the primary function of all Church activity is to build faith in the Lord Jesus Christ and an understanding of and devotion to the Gospel.

Members of the new committee include: Joseph Fielding Smith; Stephen L. Richards, and Albert E. Bowen of the Council of the Twelve; Samuel O. Bennion, First Council of Seventy; all three members of the Presiding Bishopric; Dr. Franklin L. West of the Department of Education; Louise Y. Robison of the Relief Society; George D. Pyper of the Sunday School; George Q. Morris of the Y. M. M. I. A.; Lucy G. Cannon of the Y. W. M. I. A.; May Anderson of the Primary Association. Joseph Fielding Smith will also represent the Genealogical Society.



NEW CALIFORNIA MISSION HEADQUARTERS, 2067 SO. HOBART BLVD., LOS ANGELES, CALIF.

Top: Old Spanish-American Mission Home before it was remodeled. Harold W. Burton, architect who designed the transformation, is seen standing in the picture.

Center: The remodeled exterior: Offices on lower floor, extreme left—shuttered windows; mission president's apartment above office.

Lower: Interior, showing living room, with president's dining room through archway to left, through archway, center, is seen stairway to living quarters on second floor.



On the Book Rack

LIFE OF JOSEPH F. SMITH, SIXTH PRESIDENT OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

(Compiled by Joseph Fielding Smith of the Council of the Twelve, Deseret Book Company, 1938. 490 pages. \$2.50.)

PRESIDENT JOSEPH F. SMITH was greatly beloved of his people. And well he might be. From boyhood to the end of his life he served the Latter-day Saints. In kindness he corrected the evil doer; in wisdom he led the people into prosperous ways; with courage he fought battles for the Church. He was as the father of a great people.

The story of the life of this great leader and greater man, written by "a worthy son of a worthy father," is welcomed by members of the Church everywhere.

Beginning with the ancestry of the Smiths, the book tells the notable events in the life of President Joseph F. Smith; his tender years in Nauvoo; the boyhood crossing of the plains; the early struggles in "the valley"; the mission in Hawaii of the fifteen-year-old boy; participation in the Echo Canyon campaign; the missions to England, Hawaii, and England again; labors in the Historian's office and the Endowment House; the later distinguished service as a member of the Council of Twelve, then of the First Presidency, and last the President of the Church. It is a story of a noble life. Every page of the book breathes faith and love and courage.

The volume is laid down with a sigh: What a gift to humanity; what an example for all to follow!

Our thanks to Elder Joseph Fielding Smith for producing this life of his father for the instruction and the edification of the Church. May it be read widely and its lessons cherished among the Latter-day people of the Lord.—J. A. W.

AUTOBIOGRAPHY OF ANDREW JENSON
(Deseret News Press, 1938. 678 pages. \$3.50.)

THIS is a unique, intriguing book. It details the events of a life now extending into four score years and eight, a life crowded with changing events and labors. It is kaleidoscopic in the profusion of material; yet, as the reader progresses, the story falls into a beautiful pattern; that of a life of unusual experiences, lived simply under high ideals, full of faith, clean and sweet, earnest and industrious, leading to high achievements and real service to humanity. It holds interest for the reader throughout its 678 double columned pages.

The story begins in Denmark, the native land of the now famous historian; it continues in the valleys of the Rocky Mountains; it moves from state to state and from country to country in search of historical material; it circumscribes the earth several times; it reveals the quiet life of home; among friends; in the office. And the story is told in the intimate manner of a man confiding his thoughts to his diary. As the story develops the reader lives life with the author, shares his joys and sorrows.

The panorama of Church history from 1850 to 1938, unfolded in this autobiography, makes the volume doubly interesting and valuable. Notable figures move across its pages; epoch-making events are



JOSEPH F. SMITH (LEFT) WHOSE BIOGRAPHY HAS RECENTLY BEEN COMPILED AND RELEASED FROM THE PRESS BY HIS SON, JOSEPH FIELDING SMITH (RIGHT).

told by one who was present. The devoted labors and struggles of the host of valiant workers for the Latter-day cause are related simply, unaffectedly, as the pages of the book are turned. One who reads this book will have a closer understanding of the manner of life of the Latter-day Saints, and of the forces that have driven the Church onward, as well as of the results that have flowed from the efforts of the "Mormon" people.

In his chosen field the historian, Andrew Jenson, has rendered great service to his people. He has labored faithfully and well. It is a matter of congratulation to him and to us that he has added to his many books this human, self-revealing, instructive document, his autobiography. It is to be hoped that it will be widely read.—J. A. W.

THE MORMON COLONIES IN MEXICO

(Thomas Cottam Romney, Ph. D., Deseret Book Company, 1938. 338 pages. \$2.50.)

A COMPETENT story of the settlement of Latter-day Saints in Mexico has long been awaited. The work has now been done in a scholarly, appealing manner by one who as child, youth, and man was an eye witness of most of the events recounted in this book. The story is an interesting and thrilling one, not surpassed by any

ONCE again Anna Johnson has been honored by having five of her poems printed in the *Spring Anthology*, 1938, a publication of the Mitre Press, London, England. Last year, she was honored by the publication of three of her poems in the *Anthology for 1937*. For one of these poems, "Esther," she received the Walter K. Lewis gold medal. This year the donor of this award wrote a "Sonnet to Anna Johnson (after reading her *Viking Verse*)." In this sonnet he praises her for her ability to "paint a thousand scenes with perfect brush."

The five poems of Miss Johnson's that appear are titled: "The Peak," "Winter," "Men and Trees," "The Fighting Boat," and "Prayers at Dawn."—M. C. J.

period in the history of the Church. It is a tale of faith, of conquest over untoward conditions, of frontier life, and pioneer courage. It stirs the blood to follow the history of *The Mormon Colonies in Mexico*. The chapter, "Thrilling Experiences," contains stories that yet will be retold in the households of the Saints.

Dr. Herbert E. Bolton, head of the History Department of the University of California, writes a commendatory Foreword, which closes by saying, "One thing is plain from this book, the Mormons in Mexico have shown the same sterling qualities that made them the great colonizers of the Interior Basin of the United States."

This is altogether a good book. It should be found in the libraries of all progressive Latter-day Saints.—J. A. W.

MY AMERICA

(Louis Adamic, Harper and Brothers, New York, 1938. 662 pages. \$3.75.)

AN ALIEN who came to our shores, revisited his own country and returned to America, Louis Adamic is someone who knows whereof he speaks. He uses as the theme for his book, a line from Gerald Stanley Lee's *Crowds*:

"America is a tune. It must be sung together."

The author analyzes America from its many angles as related to his own life between the years 1928 and 1938. The division titled "Ellis Island and Plymouth Rock" is especially good and should be conducive of a greater desire to understand those immigrants who came to America, seeking what she offered freely when this country was first settled.

The book is a masterly production and should be read by all who wish to understand America of today.—M. C. J.

THE DANUBE FLOWS THROUGH FASCISM

(William Van Til, Charles Scribner's Sons, New York, 1938. 301 pages. \$3.00.)

THIS travel story of a young American couple is unusually informative and interesting. Using the fold boat, the Van Tils traveled 882 miles down the Danube River through what was Austria, Germany, skirting Czechoslovakia, and Rumania, through Hungary and Yugoslavia. In their travels, they talked with the average citizen of those countries and they learned many off-the-record things about the workings of the government and the reaction of the common people to those workings.

—M. C. J.

THE REDISCOVERY OF MAN

(Henry C. Link, Macmillan Company, New York, 1938. 251 pages. \$1.75.)

THOSE who have read the author's *Return to Religion* will be doubly interested in reading his latest book, *The Rediscovery of Man*, in which he advises us to learn what man is and what he can be. In this book as in his previous one, the author emphasizes the place which the example of Christ and the following of Christianity can have in the building of the complete and the happy life. The impetus which he gives to the well-balanced life should modify the lives of many thousands of people.

—M. C. J.

Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—
JOSEPH FIELDING SMITH, CHAIRMAN; MELVIN J. BALLARD, JOHN A. WIDTSON, AND JOSEPH F. MERRILL

PRIESTHOOD QUARTERLY REPORTS

THE Lord gave us the ability to forget. It is fortunate He did so, otherwise our difficulties might drive us mad. But He also made us capable of remembering, thus enabling us to profit by our mistakes and failures.

In writing this we have in mind the Priesthood Quarterly Reports. These are no longer a new thing. They have been in the field for more than a year. But for various reasons, not necessary to name or discuss, report making by some quorums has not yet reached a satisfactory state. It is to these quorums that we address these lines, as aids to remembrance.

May we ask that the following things be done:

1. A record be kept by each quorum and by each quorum group of all the data required by the Report Forms to make them complete. These data may be obtained from various sources—the bishop, the ward clerk, quorum officers and committees, clerk of meetings, individual members, etc. One purpose of this record is to facilitate the making promptly and readily of the quarterly reports in due time. If the necessary data are neatly and systematically kept in a record book, the quarterly report blanks can be quickly and fully filled in.

2. Make three complete copies of the quorum quarterly report at or near the close of the last meeting of the quarter, and send two of them promptly to the person designated by the chairman of the stake Melchizedek Priesthood committee.

3. Make sure that these two copies reach the designated stake officer at least within a week of the end of the quarter.

Please remember always to do this. A word to the wise is sufficient. Make sure it will be unnecessary to mention this matter again.

ANTI-LIQUOR-TOBACCO COLUMN

BILLBOARD PUBLICITY

THE generosity and fine cooperation of the Bird and Jex Company and the Packer Corporation, billboard operators, have enabled the General Committee to give wide publicity in Utah to our educational campaign. The Bird and Jex Company contribute the use of 82 billboards, extending from St. George to Preston, Idaho, and Rock Springs, Wyoming. Thirty

boards in Salt Lake, Davis, and Weber Counties, the area controlled by the Packer Corporation, are contributed by that company.

Each one of these one-hundred-twelve boards, 10 x 20 feet, will carry for ninety days a brief testimony painted in large letters. About fifteen testimonials, or slogans, will be used, among which are the following:

1. Drink has been more destructive than war, pestilence, and famine combined.—*Gladstone.*

2. Alcohol in the human body is like sand in the bearings of an engine.—*Edison.*

3. Liquor contributes to three-fourths of the crime and juvenile delinquency.—*Judge Scott.*

4. Liquor is the root of 75% of the broken homes in America today.—*Judge Westropp.*

5. Drivers are safer when roads are dry. Roads are safer when drivers are dry.—*Safety Journal.*

6. I'm afraid of liquor; it will lick any athlete who tackles it.—*Sam Baugh, world's greatest football passer.*

7. There is no middle ground between total abstinence and the excess that kills.—*Charles Lamb.*

8. All America knows that liquor and gasoline do not mix.—*Henry Ford.*

9. Tobacco shortens human life, lessens efficiency, and wastes human energy.—*Health Magazine.*

10. Liquor and tobacco are twin curses. They injure health, home, purse, and freedom.—*Warning Voice.*

11. I have maintained my endurance because I have never touched liquor or tobacco.—*Ab Jenkins.*

12. Are men nutty because they drink, or do they drink because they're nutty?—*Unknown.*

13. 99% of the athletes who have excelled have been abstainers from liquor and tobacco.—*Coach E. L. Romney.*

14. Cigarette-smoking boys are like wormy apples; they drop before the harvest time.—*David Starr Jordan.*

Besides carrying one of these slogans each board will announce that the project is sponsored by the "L. D. S. Committee."

ITEMS OF INTEREST

THE BROADCAST

THE broadcast over station KSL December 5 of the address by Mr. Sam Morris entitled "Repeal Weighed and Found Wanting" was well received. The General Committee is having an electrical transcription record made of this address on one side of the disk and is providing other attractive recordings for the other side.

Every stake will want one of these records for use with its new sound projector machine. This record may also be used by any radio station as well as by the sound projector. Thus

there will be available for every stake a half-hour's interesting and profitable program for any kind of class or meeting. Its frequent use will stir up enthusiasm for the campaign.

REPORTED FROM

Idaho Stake:

The plan is to contact all the smokers in the ward with the pamphlets and an intimate talk on the subject. Then the smokers are invited to attend a meeting, conducted by campaign leaders, where a discussion is carried on as to how the habit may be overcome.

It was reported that the plan was working well.

North Davis Stake:

Reported in early December that a canvass of the wards was going nicely forward. The first supply of booklets was soon exhausted in some of the wards, and a second order was rapidly being distributed.

The work was well organized and was being done very systematically.

Phoenix Stake:

This stake is among many stakes that reported in December a lively activity in the work of the campaign. They were operating according to a carefully drawn-up plan, designed to make the work systematic and complete.

Utah Stake:

Became very active during the fall under the Chairmanship of Brother LeRoy Decker. The first shipment of 600 copies of "Nicotine on the Air" was soon exhausted and 1800 more were ordered, making 2400 each of this booklet and "The Word of Wisdom in Practical Terms" sent to this stake.

The brief reports of the above named stakes are paralleled by many other stakes. It is very gratifying to the General Authorities to hear that the campaign is going forward all over the Church, including nearly all of the English-speaking missions.

At last stake committees seem to have caught the spirit of the movement and have reacted splendidly. The result is activity everywhere—in quorums, in classes, in groups, in homes, and among individuals. It seems that all are reading and discussing the booklets.

From Timpanogos Stake came the report that one bright girl read "Alcohol Talks to Youth," autographed it, passed it to a friend who repeated, her friend repeated, etc., with the result that this booklet has circulated among many girls. We relate this here as a suggestion to other groups of young people.

The General Committee

at headquarters is busy and hopes soon to go to the field with more ma-

terial—lessons, records, pictures, etc. In the meantime it hopes that committee members and others will scan this column of *The Improvement Era* for suggestions and helps.

Please make sure that the campaign in your stake and wards shall not be allowed to slow up until the objective has been reached—every person from ten years up has been contacted, read the booklets, and reacted to their contents.

Let committees, quorums, and individuals get public law enforcement officers to know that they are expected to see that the law relative to the sale of narcotics to minors, etc., is not violated.

QUORUM PROJECTS

WHAT IS YOUR QUORUM DOING?

Burley Stake 2nd Quorum of Elders

The members have assisted in raising $2\frac{1}{4}$ acres of onions and half an acre of squash.

Chicago Stake High Priests

More than half the members are contributing monthly to the maintenance of two local missionaries.

Emery Stake 1st Quorum of Elders

We have one and a half acres of potatoes. We have had the best co-operation we could ask for. We believe this crop will give to the quorum about 200 to 300 bushels of the finest potatoes in this valley.

Hollywood Stake 248th Quorum of Seventy

We have printed a list by wards showing the occupation of each member. We are looking to employment, patronage, and welfare of each member.

Maricopa Stake 90th Quorum of Seventy

We presented two plays which netted \$155.

1st Quorum of Elders

We met with splendid success in farming a four-acre cotton crop.

2nd Quorum of Elders

We have gathered up forty old pairs of shoes and have collected money for leather to repair them. Some of the members cooperated with the High Priests in a garden project.

Moapa Stake 3rd Quorum of Elders

We have received permission from the U. P. railroad to screen and use the waste coal from its yards. This, along with our wood-hauling project, is enabling us to assist the poor a great deal.

New York 3rd Quorum of Elders

A revolving fund has been established by donations from members and is being used to finance, on a loan basis, a poultry raising project by a quorum member from Oceanside Branch.

TOOELE NORTH WARD SUNDAY SCHOOL SUPPORTS CHURCH WELFARE PROGRAM

DURING the past two years the Tooele North Ward Sunday School has undertaken to cooperate with the ward bishopric in promoting the payment of Fast Offerings by the younger members of the Sunday School. They have held out a promise of some special recognition at the end of the year to each one who would pay in one dollar

or more during the year. Every Sunday the children would bring their dimes and pennies for which receipts were issued by the secretaries. In 1937 seventy-one children under 12 years of age were honored with a special program and each one received a beautifully inscribed certificate of award. In 1938 there were 110 young people who had given full support to the Church Welfare plan by paying one dollar or more. All these were honored in special services on December 18th. More than 40 others have contributed from a few pennies to as much as 60 cents each.

The project was sponsored by the superintendency consisting of Alfred M. Nelson, Perry C. Gillette, and Sherman Lindholm.

TOOELE NORTH WARD SUNDAY SCHOOL
CHILDREN AND STAFF



214TH QUORUM OF SEVENTY BOASTS MIXED CHORUS

The 214th quorum of Seventy of the Liberty ward and the newly organized Harvard ward, in Liberty stake, Salt Lake City, claims the distinction of having an organized Seventies mixed chorus. The chorus organization started with a mere handful of enthusiastic members, but has now grown to a membership of over sixty Seventies and their wives. First practices were of songs in the Sunday School Song Book. Now the repertoire includes Church hymns, anthems, and cantatas. With the able assistance of the organ-

ist, Agnes Duffin, and other talented members, the chorus can conduct an entire service, furnishing its own speakers, soloists, chorus, and special features. The organization has performed in various wards in its own stake and city, as well as in some of the outlying towns and cities of the state. The chorus activity has been one of the major enterprises of the quorum in making it one of the most active quorums of Seventy in the Church, having a membership that is not only nearly 100 per cent active in the quorum, but also in other fields of service in the Church. Charles Smurthwaite is the chorus manager, Merrill Tew, the conductor.

MIXED CHORUS OF THE 214TH QUORUM OF
SEVENTY



Melchizedek Priesthood Outline of Study for February

TEXT: PRIESTHOOD AND CHURCH WELFARE.
See also Historical Readings and Supplementary References

LESSON IV

PRIESTHOOD AND THE WELFARE PLAN (Chapter 4)

- I. Man may become a partner with the Lord.
 - a. Priesthood a perfect medium for administration of the Welfare Plan.
 - b. Every quorum member empowered to bring temporal and spiritual peace and prosperity to the human soul.
- II. The Church dependent on the Priesthood.
 - a. Needs the energizing, integrating power of the Priesthood to solve an old problem.
 - b. No place for the inactive person.
- III. Law of the Priesthood is Love.
- IV. The task of today is to exercise the power of the Priesthood with strong deeds.
 - a. We have the keys.
 - b. The united quorums form an army for the accomplishment of the purposes of the Lord.
- V. An essential difference between welfare work of the Church and that of other organizations. (See Historical Readings, reference No. 1.)
 - a. Incentive to action in the Priesthood.
 - b. Brotherhood in a very literal sense.
 - c. Successful social work the outcome of revealed religion. (See Historical Readings, reference No. 2.)
- VI. The plan of salvation is co-operative.
 - a. No room for selfishness. (See Historical Readings, references Nos. 3 and 4.)
 - b. Men help the work of God through helping each other.
 - c. The organization is with us; the need has arisen—now depends on the quorums.
- VII. The responsibility of the Personal Welfare committee.
- VIII. If the Priesthood functions, the plan will succeed.
 - a. The leaders are united.
 - b. Up to every individual to set the plan in motion.

LESSON V

CHURCH-WIDE PRODUCTION AND DISTRIBUTION (Chapter 5)

- I. The Lord's way fitted to the weak and the strong.
 - a. Contributions: tithing, fast offerings, security donations.
 - b. Productive projects. (See Historical Readings, reference No. 5.)
- II. Planning ahead for food, fuel, clothing.
 - a. Needs accurately anticipated: the budget forecast. (See Historical Readings, reference No. 6.)
 - b. Stakes and groups produce that for which they are best fitted.
 - c. All activities encouraged which accomplish immediate aim.
 - d. Many items not yet produced under the Program. (See Historical Readings, reference No. 7.)

- e. Possibilities should be studied in each locality for establishing needed projects. (See Historical Readings, reference No. 8.)
- III. Surplus funds and commodities for the common good.
 - a. Priesthood quorums urged to go beyond assigned quota.
 - b. Ward surpluses pooled by stake; stake surpluses by region.
 - c. Redistribution of surpluses through storehouses.
- IV. Production for distribution to needy not an end in itself.
 - a. For vocational training. (See Historical Readings, reference No. 9.)
 - b. Preparation for future independence.
- V. Agricultural activity basic in the production program.
 - a. A five-point program.
- VI. Productive activities for "unemployables" established by genealogical endeavor.
 - a. Example of Virgin River region.
 - b. Employment of researchers.
- VII. Steady improvement of existing conditions.
 - a. Ward "Conservation Project" of San Bernardino Stake.
 - b. Ward building project of Idaho Falls Stake.
- VIII. The role of the Priesthood: summary.
 - a. To produce sufficient for the requirements of the annual budget.
 - b. To provide quorum funds for rehabilitation of individual quorum members.
 - c. To stabilize permanently those now wholly or partially dependent.

LESSON VI

HOW TO CREATE WEALTH (Chapter 6)

- I. The business of making a living still our all-absorbing occupation.
 - a. Persistent human effort required. (See Historical Readings, reference No. 10.)
 - b. Man's desire to satisfy needs and wants a factor.
- II. The philosophy of improving economic welfare.
 - a. A matter of increasing production. (See Historical Readings, reference No. 11.)
 - b. Holdings once a standard of wealth; today, money income.
 - c. Important principles:
 1. All economic wealth created through man's own efforts.
 2. Through the application of his energies and intelligence to the bounties of nature.
 3. In the wise utilization of the resources available. (See Historical Readings, reference No. 12.)
- III. Modern efficiency in creating wealth.
 - a. Power and machinery enable the few to produce raw materials for the many.
 - b. Greater variety of goods and services at less cost.
 - c. A raised standard of living.
 - d. Essential that all contribute in some way; all must produce as well as consume.
- IV. "We cannot get something for nothing."
 - a. Prosperity is to be understood in terms of the character of a people and the character of their environment.
 - b. The improvement of opportunity the essence of prosperity. (See Historical Readings, reference No. 13.)

MONTHLY REPORT OF THE L. D. S. STAKE MISSIONS

Made by The First Council of the Seventy to The Council of the Twelve Apostles
For the Month of November, 1938

MISSIONARY ACTIVITIES

	Nov. 1938	Nov. 1937
1. Evenings or part days spent in missionary work	6,887	6,041
2. Hours spent in missionary work	15,399	13,804
3. Number of calls made	11,314	10,642
4. Number of first invitations in	4,011	3,350
5. Number of revivals	4,030	3,175
6. Number of Gospel conversations	11,393	11,955
7. Number of standard Church works distributed (Does not include Books of Mormon reported under Item No. 10)	317	233
8. Number of other books distributed	348	627
9. Number of tracts and pamphlets distributed	13,147	14,703
10. Copies of Book of Mormon actually sold	154	161
11. Number of hall meetings held by missionaries	250	234
12. Number of cottage meetings held by missionaries	562	750
13. Number of missionaries who attended cottage and hall meetings	1,839	2,738
14. Number of investigators present at cottage and hall meetings	2,103	2,573
15. Number of baptisms as a result of missionary work	92	85
(1) Of people over 15 years of age	44	
(2) Of people under 15 years of age:		
a. Both of whose parents are members	27	
b. Others under 15 years of age	17	
Classification not designated	5	
16. Number of inactive members of Church brought into activity through stake missionary service during the month	260	299

ADDITIONAL INFORMATION

Number of stakes in the Church	126	118
Number of stake missions organized	120	116
MISSIONARIES ACTIVELY ENGAGED		
Number of stakes reporting	94	101
Number of districts	363	363
Elders	278	258
Seventies	1,213	1,158
High Priests	260	261
Women	325	263
Total	2,076	1,940

HISTORICAL READINGS

SUPPLEMENTARY REFERENCES FOR PRIESTHOOD AND CHURCH WELFARE LESSONS

(See Lesson Outlines for suggested use.)

1. This is a peculiar people; they have already become very great, with all the elements for prosperity and rapid advancement. We have before us the examples of the nations of the world; we witness their prosperity, their pride and arrogance; are made sensible of their power and their oppression; . . . are acquainted with their systems of poorhouses, poor-farms, prisons, houses of correction, asylums and hospitals, and with their misery and degradation. (*Millennial Star* 19:245, from the 14th General Epistle of the First Presidency.)

2. Brethren, if you will start here and operate together in farming, in making cheese, in herding sheep and cattle, and in every other kind of work, and get a factory here and co-operative store, and operate together in sheep-raising, store-keeping, manufacturing, and everything else, no matter what it is, by and by, when we can plant ourselves upon a foundation that cannot be broken, we shall then proceed to arrange a family organization, for which we are not yet quite prepared. . . . (From a sermon preached by Brigham Young at Paris, Idaho, August 31, 1873.)

3. There are others, whose names are enrolled among the Saints, who think more of their property than they do of salvation. . . . The Saints must learn one lesson, namely, that all who desire the kingdom of God must be willing to sacrifice all things for the sake thereof; and he that is not willing to do this will surely fail and his hopes will wither away, and perish. (Orson Pratt in *The Seer*, 1853, p. 169.)

4. I say that they who are opposed to co-operation are opposed to heaven and to their own welfare, to the welfare of their neighbors, to truth and to everything that is good. The least thought or act of an individual who is or can be called a Saint, that militates against oneness of feeling and action amongst the Saints, is opposed to everything that is heavenly and good. We do not wish to co-operate in mercantile affairs only, but we wish to bring the minds of the people to consider the benefits of uniting and laboring together, to make this long and strong pull all together. . . . If we are not one, we are not the Lord's. We cannot do His will, nor be His disciples unless we are one. We must have the same faith and feelings for the building up

of the kingdom of God, and for the salvation of ourselves and others, jointly, together, or we shall fail in our attempts to accomplish the work which the Lord has given us to do. (Brigham Young, *Journal of Discourses*, 16:65.)

5. I presume if the brethren in this conference will go into these valleys, and grow wheat, raise cattle, and other products of the earth, and then give one-tenth of all their increase into the Lord's storehouse, and one-tenth of all they have got now, we shall be able to set to immediately, and build a temple, and finish it forthwith, and abandon the idea of the Church building houses for individuals, to get a few dollars here and there to carry on the public works. Let us attend to the Church matters and rear that wall round the temple block as soon as possible, and apply the Church funds to this purpose, instead of putting them into the hands of a few individuals that would perhaps pay one hundred dollars, or turn in a yoke of cattle, and say, "Build me a house, and then let the Church pay the difference." (Heber C. Kimball, *Journal of Discourses*, 1:296.)

6. It is an evident truth that more grain should be raised. The constant influx of people from all quarters, the demands of the Indian tribes for bread, and the almost certain prospect of approaching thousands to our borders, bids us prepare for the future. Food for man and beast is the cry; food for unnumbered millions who ere long will be pouring upon us like doves to the windows; food for a famished world, spiritual and temporal, are the drafts we may expect to have to pay. (*Millennial Star*, 16:421, from the 11th General Epistle of the First Presidency.)

7. Then prepare; fill up your minds with knowledge and wisdom, and your storehouses with grain; raise and preserve your stock; raise your own wool and flax; make your own leather; and manufacture your own clothing, soap, candles, oil, sugar, molasses, glue, combs, brushes, glass, iron, and every other article within your reach, and save your money. (*Ibid.*)

8. A small woolen factory in this valley, commenced last year, is expected to go into operation about midsummer; and another in Utah Valley will be ready for this year's wool. Many hand-wheels and looms have been in operation in families, and several thousand yards of cloth have been manufactured, besides carpets, mits, stockings, etc.

Besides the Deseret pottery in this city, another is open at Provo, in Utah county, and another is expected to commence this summer at Fillmore, in Millard county. A machine for manufacturing combs is nearly ready for operation. There is a nail factory in operation in Iron county, another in Sanpete and another building in this

city. Building has been materially hindered for want of nails hitherto, which we trust will soon be prevented by the use of domestic machinery. Most of the principal settlements are comfortably supplied with flouring mills, and where there is a deficiency, mills are building. The number of sawmills is increasing. The country is supplied with wooden bowls from a factory at Provo.

Tanneries have been commenced at most of the principal settlements, and at some, two or three; and, after another season for peeling bark, the prospect will be good for a supply of domestic leather. . . . (From the 7th General Epistle of the First Presidency, April 18, 1854.)

9. But many of our brethren have been raised at some particular trade or employment in the old country, and have not tact and ingenuity to turn their hand to anything. . . . It therefore becomes our duty to teach them the way to live. They are generally good citizens, of industrious habits, and with a little teaching will soon be able to support themselves. We desire the bishops to give them employment which they can perform, and exercise a little patience in instructing them; and it will soon be found that they will no longer prove a burden upon the public fund. (*Millennial Star*, 16:421, from the 11th General Epistle of the First Presidency.)

10. If I oppress you when I teach you to take care of yourselves, then shall I continue to oppress you. Have I ever taught you, by example or precept, to oppress the hireling in his wages? Never. Can you justly accuse me of depriving the poor, or the stranger that is cast among us, of the means of obtaining the necessary comforts of life? You can not. But I may be justly accused of making men, as far as possible, earn their living; of teaching them to supply their own wants, and to accumulate and gather around them wealth and independence by a persevering industry and a constant frugality and care of the temporal blessings God bestows upon them. (Brigham Young, *Journal of Discourses*, 10:249.)

11. Would you like to know how to become rich? I can tell you in a very few words: Never want a thing you cannot get; live within your means; manufacture that which you wear; and raise that which you eat. Raise every calf and lamb; raise the chickens, and have your eggs, make your butter and cheese, and always have a little to spare. The first year we raise a crop and we have more than we want. We buy nothing, we sell a little. The next year we raise more; we buy nothing, we sell more. In this way we could pile up the gold and silver and in twenty years a hundred families working like this could buy out their neighbors. (Brig-

(Concluded on page 115)

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

STANDARD QUORUM AWARDS STEADILY INCREASE

1939 CAMPAIGN MAKES ENCOURAGING START

ONE HUNDRED TEN Aaronic Priesthood quorums reached the standards set by the Presiding Bishopric of the Church in 1937 and were given Standard Quorum Awards during 1938. This is a substantial increase over the previous year.

Quorums which earned the award for the second consecutive year were given the Gold Star Award. Those qualifying in 1938 for the third consecutive year will be given two gold stars. The 1939 awards, to be made in 1940, will include three gold stars, the highest award in the present series.

Quorums given the Standard Quorum Award in 1938 for meeting the standards in 1937 were the following:

Quorum	Ward	Stake
1. Deacons*	Balboa	San Francisco
2. Teachers	Logan 10th	Cache
3. Deacons	Manilla	Tinianogues
4. Deacons*	Leavitt	Alberta
5. Teachers*	Leavitt	Alberta
6. 1st Deacons*	Raymond 1st	Taylor
7. 2nd Deacons*	Raymond 1st	Taylor
8. Teachers	Raymond 1st	Taylor
9. Priests	Raymond 1st	Taylor
10. Deacons 1st*	Raymond 2nd	Taylor
11. Deacons 2nd*	Raymond 2nd	Taylor
12. Teachers*	Raymond 2nd	Taylor
13. Deacons	Wellington	Taylor
14. 1st Deacons	McGrath 2nd	Taylor
15. 2nd Deacons	McGrath 2nd	Taylor
16. Teachers	McGrath 2nd	Taylor
17. Deacons	Stirling	Pasadena
18. Deacons	Elysian	Pasadena
19. Teachers	Burbank	Pasadena
20. Priests*	Belvedere	Los Angeles
21. Deacons 1st*	Belvedere	Los Angeles
22. Deacons 2nd*	Belvedere	Los Angeles
23. Deacons 3rd*	Belvedere	Los Angeles
24. Priests*	Huntington Park	Los Angeles
25. Deacons*	Huntington Park	Los Angeles
26. Priests	Manchester	Los Angeles
27. Deacons 1st*	Manchester	Los Angeles
28. Deacons 2nd	Manchester	Los Angeles
29. Priests*	Vermont	Los Angeles
30. Teachers*	Vermont	Los Angeles
31. Deacons*	Vermont	Los Angeles
32. Teachers*	Walnut Park	Los Angeles
33. Priests	South Gate	Los Angeles
34. Teachers*	South Gate	Los Angeles
35. Deacons*	South Gate	Los Angeles
36. Priests	Whittier	Los Angeles
37. Teachers	Whittier	Los Angeles
38. Deacons*	Whittier	Los Angeles
39. Teachers	Matthews	Los Angeles
40. Deacons 1st	Matthews	Los Angeles
41. Deacons 2nd	Matthews	Los Angeles
42. Priests	San Francisco	San Francisco
43. Teachers	San Francisco	San Francisco
44. Deacons	San Francisco	San Francisco
45. Teachers	Woodford	Alberta
46. Deacons 1st*	Woodford	Alberta
47. Deacons	Acton	Alberta
48. Deacons 1st	Hartley	Alberta
49. Deacons 1st	Tooele South	Tooele
50. Deacons 2nd	Tooele South	Tooele
51. Teachers	Pella	Burley
52. Deacons	Pella	Burley
53. Deacons	Logan 10th	Cache
54. Priests	Logan 10th	Cache
55. Priests	Emigration	Bonneville
56. Deacons 1st	Emigration	Bonneville
57. Deacons 2nd	Emigration	Bonneville
58. Teachers	Elysian Park	Pasadena
59. Deacons	Elysian Park	Pasadena
60. Deacons 3rd	St. George East	St. George
61. Priests	Gilbert Maricopa	Maricopa
62. Teachers	Gilbert	Maricopa
63. Deacons	Gilbert	Maricopa
64. Teachers	Mesa 1st	Maricopa (*36)
65. Deacons 1st	Mesa 3rd	Maricopa (*36)
66. Deacons 2nd	Mesa 3rd	Maricopa (*36)
67. Teachers	Mesa 3rd	Maricopa (*36)

Quorum	Ward	Stake
68. Priests	Mesa 3rd	Maricopa (*36)
69. Deacons 1st*	Mesa 3rd	Maricopa
70. Deacons 2nd*	Mesa 3rd	Maricopa
71. Teachers*	Mesa 3rd	Maricopa
72. Priests*	Mesa 3rd	Maricopa
73. Deacons 1st*	Ogden 3rd	North Weber
74. Deacons 1st*	Ogden 16th	North Weber
75. Teach. (class)	Ogden 16th	North Weber
76. Deacons*	Harrisville	St. George
77. Deacons*	Santa Clara	Tooele
78. Deacons 1st*	Grantsville 2nd	Tooele
79. Deacons 2nd*	Grantsville 2nd	Plano
80. Deacons	Mexican Branch	Uintah
81. Deacons*	Naples	Granite
82. Deacons 1st*	Hawthorne	Granite
83. Deacons 2nd*	Hawthorne	Granite
84. Deacons 3rd*	Hawthorne	Granite
85. Teachers 1st*	Hawthorne	Granite
86. Teachers 2nd	Hawthorne	Granite
87. Priests*	Hawthorne	Granite
88. Deacons 1st*	Ogden 13th	Ogden
89. Deacons 2nd*	Ogden 13th	Ogden
90. Deacons 3rd*	Ogden 13th	Ogden
91. Deacons 1st	Ogden 8th	Ogden
92. Deacons 2nd	Ogden 8th	Ogden
93. Deacons 3rd	Ogden 8th	Ogden
94. Teachers	Ogden 8th	Ogden
95. Deacons 1st	Ogden 21st	Ogden
96. Teachers	Pleasant View	Ogden
97. Br. for the Deaf	Br. for the Deaf	Ogden
98. Teachers	Br. for the Deaf	Ogden
99. Priests	Br. for the Deaf	Ogden
100. Deacons	River Heights	Logan
101. Deacons	College	Logan
102. Deacons	Providence 1st	Logan
103. Teachers	Providence 1st	Logan
104. Deacons	Baldwin Park	San Bernardino
105. Deacons	Logan 7th	Logan
106. Teachers	Logan 7th	Logan
107. Teachers	College	Logan
108. Priests	College	Logan
109. Deacons	Logan 7th	Logan
110. Deacons	Independence	Reckburg

*Gold Star Quorums.

STANDARD QUORUM AWARD

STANDARDS to be met by quorums to qualify for the Standard Quorum Award during 1939:

1. Set up and follow Standard Quorum program.
2. Set up and follow Social and Fraternal program.
3. Average attendance of 60 per cent.
4. Members filling assignments 75 per cent.
5. Members observing Word of Wisdom 75 per cent.
6. Members paying Tithing 75 per cent. (Percentage to be figured of those earning money only.)
7. Participation in two service projects 50 per cent.

FIRST STANDARD QUORUM AWARD FOR 1938 GOES TO THIRD QUORUM OF DEACONS, OGDEN 8TH WARD, OGDEN STAKE

ONE of the best reports received from a Deacons' quorum has come from the Third quorum of Deacons of Ogden 8th ward of Ogden Stake. The report earns for the quorum Standard Quorum Award number one for the year 1938. The award has been sent to Bishop Rulon P. Peterson, who will arrange with stake officers for its presentation.

The report as given in the words of the quorum officers under the guidance of Elton W. Wardle, quorum supervisor, and Archie Hakensen, ward chairman of Aaronic Priesthood, is as follows:

We are very happy to report a very successful year, not perfect, but with this start, we hope to have a better year in 1939.

We had an average attendance of 88 per cent at Priesthood meetings. All our members observe the Word of Wisdom. We have eight on the Tithing record (100 per cent of earners) and 100 per cent on Fast Offerings.

We are following the course of study outlined, and are up-to-date on our lessons.

We have made ninety visits to quorum members in the past year.

A special activity this summer was to furnish a buttonhole flower for each member of our quorum all through the flower season.

We have filled 2,304 assignments this year. We visited the Deacons of the Thirtieth ward on September 18, and enjoyed our visit very much.

Our social activities consisted of: 1 green corn roast, 1 trip to Little Mountain, 1 Weiner roast by the airport, 1 chile feed at Scout cabin, 2 ice cream and cake parties, 2 watermelon busts, all at Scout cabin. We have at this meeting 12 enrolled. Present: 15, Visitors 3.

Our objectives for the coming year are increased attendance and more and bigger socials.

Ralph Hadley, *President*,
Junior Parry, *1st Counselor*,
Leonard Messerly, *2nd Counselor*,
Don Hasty, *Secretary*.

HAWTHORNE WARD EXTENSION PLAN LAUNCHED AT SUCCESSFUL GATHERING

HAWTHORNE WARD of Granite Stake, long a leader in Aaronic Priesthood activity, has reported to the Presiding Bishopric an outstanding meeting and social at which the Aaronic Priesthood Extension Plan was launched.

Bishop Fred E. H. Curtis made the following report of the event:

We made an urgent effort to get every boy and girl in the ward between 12 and 20 to this affair, and out of 99 boys between those ages we had 90 in attendance. With the girls between those ages, we had 149 out of a total 164 present. We also had legitimate excuses from 7 of the boys absent on account of either being sick or working on that particular night. You will note that we included the girls of the same ages, as in our stake we are also working on a program with them in addition to the Aaronic Priesthood Extension Plan. All leaders were present.

We followed the program just as outlined, and secured the most able people to take the various subjects. We also had the finest musical numbers possible. After a meeting of approximately one hour and

fifteen minutes' duration, we went to the Recreation Hall where a program of one hour duration was arranged by Brother By Woodbury, and his KDYL Ensemble, which delighted every boy and girl present. This was followed by plenty of refreshments for everyone.

We have cards made for every boy and girl between 12 and 19, inclusive, and are following very closely each individual case at a meeting called by the bishopric, with all the leaders of this group once a month, or as often as necessary each month, and feel that great good can be accomplished.

BALBOA WARD SECOND IN STANDARD QUORUM AWARD RACE

FOR the past two years the Deacons' quorum of Balboa Ward, San Francisco Stake, has been the first to report its record for the preceding year and secure the Standard Quorum Award certificate.

This year they were second to the Third quorum of Deacons of Ogden 8th Ward, Ogden Stake, whose report was made immediately after the last meeting of the year, December 25.

Balboa Ward Deacons, however, submit another excellent report, with 100 per cent scores in quorum program, social and fraternal program, Word of Wisdom and Tithing. The other items were as follows: Attendance 65 per cent, filling assignments 80 per cent, quorum service projects 60 per cent.



TOP: EAST JORDAN STAKE, UNION WARD, AARONIC PRIESTHOOD, AT THE BUREAU OF INFORMATION.

BOTTOM: THIRD QUORUM OF DEACONS OF OGDEN 8TH WARD, OGDEN STAKE.

Reading from left up: Delbert Lewis, Donald Hennessy, Le Van Sweden, Verl Lundgren, Lawrence Glines, Ronald Hennessy, Don Mueller, Elton W. Wardle, Teacher; Archie Hakens, Chairman; Milan Mattsen, Lenard Meserly, Second Counselor; Don Harty, Secretary; Junior Perry, First Counselor; Ralph Hadley, President.

A. W. Sadler is the quorum supervisor and Hyrum Meecham, stake chairman. Both signed the report to the Presiding Bishopric.

MORGAN STAKE CONDUCTS AARONIC PRIESTHOOD CONVENTION

SPECIAL Aaronic Priesthood conventions were recently conducted in

each of the wards of Morgan Stake. Reporting the conventions to the Presiding Bishopric, Roy E. Francis, stake clerk, makes the following comment:

We were very gratified with the results. We made a special drive on attendance and had brethren in the meeting that have not been in a meeting for years.

The social and refreshments after the meetings added greatly to the success of the conventions.

THE WORD OF WISDOM REVIEW

A Monthly Presentation of Pertinent Information Regarding the Lord's Law of Health

AARONIC PRIESTHOOD QUORUMS IN THE ANTI-LIQUOR, ANTI-TOBACCO CAMPAIGN

IN THE Church-wide campaign now being conducted against liquor and tobacco, Aaronic Priesthood leaders and quorum members should be active and give their full cooperation wherever possible.

President Heber J. Grant has requested that all Priesthood quorums join in the campaign. As members of Aaronic Priesthood age are those toward whom most cigaret and liquor advertising is directed, Aaronic Priesthood leaders should be alert and active in this fight.

A prominent boy leader has expressed the opinion that the greatest enemy of the Aaronic Priesthood on the earth today is tobacco, with liquor being a close second. For these reasons as well as for the reasons given by the General Committee, leaders and members of Aaronic Priesthood quorums should join ward and stake committees in this drive against our enemies.

HEADLINES NOW EMPHASIZE NON-DRINKERS

YOUNG men who have achieved outstanding success, whose lives are clean and wholesome, are more and more being emphasized in newspaper headlines.

Frenzied finance in distillery stock precipitated the crisis that sent a former president of the New York Stock Exchange to a prison cell. A dramatic contrast to that career in all its detail is supplied by the rapid advancement of William McChesney Martin, Jr., formerly of St. Louis, the 31-year-old high-salaried president of the Exchange under a new constitution.

A crack player in golf, squash, and tennis, Martin is a keen student, continually delving into and mastering new groups of facts about a variety of subjects. "Genuinely popular," says *Time*; "yet he does not smoke, drink, gamble."

President Martin seems to have taken pains to get exactly that information before the public. It has been repeated in almost every full-length story that was published concerning his election to the Exchange leadership

and the first sweeping reforms he brought about.

Other non-drinkers in recent news headlines have included: Douglas Corrigan, whose first drink of water in Ireland was photographed and sent around the world by wire-photo methods; Charley Yates, who won the first British amateur golf tournament he ever played in; Wayne Bise, who took eleven collegiate letters in four years of athletics at McKendee College in Illinois. "I never use alcohol," said Bise, an honor student as well as a star in athletics.

LIQUOR AND IMMORALITY COMPANION VICES

Dr. Thomas Parran says:

WE KNOW today that syphilis is primarily a disease of youth; that more than half of all those whom syphilis strikes, it strikes before the age of 25; that more than one-fifth are infected with the disease before they reach the age of 20, and that more than 11,000 per year are infected before the age of 15.—*Science Magazine*, February 18, 1938.

Dr. Haven Emerson says:

The most successful artificial or drug excitant to sexual excess is alcohol. More instances of syphilis and gonorrhea in youth of both sexes, whose sober good intentions are to avoid extra marital sexual connections, have been due to alcoholic abuse than to any other one cause.—*Alcohol: Its Effects On Man*.

Harker's Island

(Continued from page 93)

they swelled with righteous pride as he gazed upon their well kept grounds, and the dark green oaks that surrounded the beautiful white chapel. Their ambition of forty years was reached when he stretched forth his hand and blessed the island that it would protect them and their homes, and the fishermen, that harm would not befall them if they would continue to be Saints of faith, love, and courage. He predicted a glorious future for the island if the inhabitants lived their religion.

Genealogical Society

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RECORDS FULL OF GENEALOGICAL WEALTH

SURPRISING as it may seem to many, the first two or three generations of a pedigree beyond an individual's grandparents are commonly the most difficult to secure. Most persons with a little well-placed effort can secure data about their ancestors of the first three generations on the chart. Perhaps the earliest known ancestor to them was the first pioneer into the West. His name may be well known to his descendants as the pioneer ancestor, but the date and exact place of his birth may be entirely unknown to them, as also the names of his parents. Yet these very details are exactly the facts needed for intelligent research to begin.

It is safe to say that fully seventy-five per cent of the orders placed with the Genealogical Society of Utah in recent years have presented problems similar to the above. Perhaps the earliest known ancestor was in the Church in Nauvoo. He may have been born in New York, Vermont, Pennsylvania, or Rhode Island, the town of his birth, and even the county, being unknown. In New England, on the other hand, there are numerous rich sources of genealogical material. In many cases family histories have been printed, carrying the line down to perhaps the father of the progenitor of the western branch; yet in the printed volume appears no indication of the latter's existence. In the great majority of cases if the lines could be carried back one, two, or three generations beyond the grandparents, the problem would become relatively easy and most of the future tracing could be done in printed records available in our library.

So frequently were we confronted with problems of this nature that every effort was made to search out and make available every source which would help in the solution of these cases. A wealth of information was discovered in early Church records, such as the patriarchal blessings, quorum records of Seventies and High Priests, and biographical sketches of members of these quorums, Nauvoo baptism records, and temple records since the beginning of temple work in Nauvoo.

One of the most helpful of these records is that of the patriarchal blessings. This is so because the applicant for the blessing frequently gave to the patriarch, for recording in his book of patriarchal blessings, his date of birth, place of birth, and the name of his fa-

ther and mother. The information should be authentic because it was given by the person himself who should have known the facts he imparted to the patriarch.

Below appears the genealogical heading from the patriarchal blessing of Addison Pratt given him at Nauvoo, Illinois, August 28, 1843, by Hyrum Smith:

Name, Pratt-Addison.
When born, 21 February, 1802.
Where born, Winchester, Cheshire Co., New Hampshire.
Father, Henry Pratt.
Mother, Rebecca.
Date of blessing, 28 March, 1843.
Place of blessing, Nauvoo, Illinois.
Lineage, Zebulon.
Patriarch, Hyrum Smith.

Addison Pratt was a prominent Elder in the Church in early days. With others he introduced the Gospel in the islands of the South Pacific Ocean. He labored in the Society Islands from 1843 to 1847, and again from 1850 to 1852. He died at Anaheim, Orange County, California, October 14, 1872, and through his daughters has many descendants in the Church.

From this blessing we learn that he was the son of Henry and Rebecca Pratt, his mother's maiden name not being given. We know that a further search can begin in the town records of Winchester, Cheshire County, New Hampshire. Such valuable clues in genealogical research should not be overlooked by our members in their searching.

To make these genealogical data on patriarchal blessings available, an index card has been made for each name in the first ten books of patriarchal blessings, and upon each has been copied information similar to that taken from the card of Addison Pratt. These cards are filed in the Genealogical Archive. A book index to the first forty volumes of patriarchal blessings is found in the library of the Society. After each name is given the volume and page where that person's blessing will be found. In the Historian's Office is a similar volume and also a card index to the names in numerous subsequent volumes. Thus, the genealogical data of these blessings are available, although the blessings themselves are not open to public inspection because of their personal nature.

In Nauvoo, Addison Pratt, like many other early Church members, was baptized for his known relatives who were

dead. From these baptisms, in 1841, we get the maiden name of his mother, since he was baptized for his Grandfather and Grandmother Jewel, as well as his Grandfather and Grandmother Pratt. If he knew the first names of these grandparents, he did not deem it necessary to give these names at that early date. He was also baptized for his own parents, for his great-uncle Jeremiah Pratt, and for two sisters (using their married names) and seven brothers and sisters of his mother by the name of Jewel. All of these details are of extreme value in identifying the Jewel family to which she belonged.

It is altogether probable that Addison Pratt either then or later knew the names of his grandparents, for in a pedigree now filed in the Church archive, tracing through one of his daughters, the parents of Henry Pratt are given as Noah Pratt and Hannah Stearns.

Thus, from patriarchal blessings, Nauvoo baptism records, and the helpful records of the Archive, we have bridged the difficult gap in research, for in the printed records of the library the rest of the pedigree can be successfully worked out. There are two printed volumes of the Stearns genealogy, and on pages 89 and 90 of the first volume appear the family of Hannah Stearns who married Captain Noah Pratt. They were married at Wrentham, Massachusetts, and moved to Winchester, New Hampshire (where their grandson, Addison Pratt, was born). The record states that a son, Henry Pratt, married Rebecca Jewel and they had twelve children, but their names were not given. Further facts can be obtained from the printed vital records of Wrentham, Massachusetts, and from printed Pratt genealogies.

This one example has been duplicated over and over again in our research department. As stated above, in the great majority of cases, much time and money and effort can be saved by appealing first of all to the records in the archive such as those mentioned above; in fact, it is a rule with the research department that the researcher must look first of all in the archive before consulting other sources.

Recently some patrons of the library who regularly do research there were visiting a noted genealogist in the East. He said to them:

You people have no idea of the value of your early Church records for genealogy
(Concluded on page 109)

Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

Ward Teacher's Message, March, 1939

TEMPLE MARRIAGE

And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, . . . or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power . . . are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead—*Doctrine and Covenants* 132:7.

Marriage, as regarded by the Latter-day Saints, is ordained of God and is designed to be an eternal relationship of the sexes. With this people it is not merely a temporal contract to be of effect on earth during the mortal existence of the parties, but a solemn agreement which is to extend beyond the grave.—*The Articles of Faith*, by James E. Talmage.

EVERY member of the Church who contemplates marriage should understand fully what is involved in a decision to marry outside the temple. It is the duty of the Ward Teachers to teach this principle to the people. With the approach of June, the month of many marriages, young people are now making plans. This is an appropriate time to discuss this vital question.

This is also an appropriate time to discuss sealings with those who, in the past, have been married outside the temple but who are worthy of having the sealing ordinance performed for them. Those who are worthy should be encouraged to take advantage of the privilege still offered them. Those who are not worthy should be given every encouragement to prepare themselves for this great blessing.

In the homes of those who have been married in the temple a discussion of the blessings and benefits of this privilege will doubtless prove beneficial. The desirability of so living that nothing will be permitted to endanger or nullify the blessings attending temple marriage is the principal message suggested to be left in these homes.

References: *Articles of Faith*, by Talmage, pages 442-447; *A Rational Theology*, by Widtsoe, pages 146-149; *Doctrine and Covenants*, Sec. 132.

most humans are heirs. Yet a little study and reflection would cause any reasonable individual to realize that the percentage of chance to win is so slight that participation in such schemes is worse than chasing the proverbial will-o'-the-wisp.

But this is not the most serious phase of the problem. In all such games, devices, "contests," etc., the gambling element is the dangerous factor. In all the years of past experience no cases available on record indicate that those who have won at gambling of any kind have really prospered. Temporary gains, as a rule, have been followed by overwhelming losses. Men and women, boys and girls encouraged by stories or actual experiences of "luck" have found in the end that the luck was a mirage which vanishes, leaving disappointment, sorrow, humiliation, and frequently disgrace.

There is no place in Gospel teaching for any such principle. The desire for something which we have not earned, to "get rich quick," to "try our luck" has caused untold misery in all ages of the world; it has brought poverty, suffering, and sorrow to millions of people.

And yet there are those in the world today who choose to ignore the counsel of Church leaders and the experience of the past, still hoping to secure a rich reward where no effort has been expended.

Latter-day Saints should not permit themselves to become victims of such schemes, "rackets," and devices. We should expect to earn what we receive and not covet riches or wealth which if they come to us at all through these questionable channels, must come at the expense of suffering, disappointment, sorrow, and possibly disgrace and crimes of others. True Latter-day Saints do not want such ill-gotten gains.

Genealogical Society

(Concluded from page 108)

ical purposes. It seems to me you have sources more rich than those of any people in any section of our country. What a marvelous thing it would be if other communities had access to such data. They are full of genealogical wealth.

Many members are convinced they must begin research by traveling to a foreign land or visiting distant sources in the East, when in fact their first actual step should be taken here. After consulting their own family records or those in possession of other members of their family, their next step should be to consult early Church records such as we have mentioned—patriarchal blessings, baptismal, and archive records.

EFFECTIVE USE OF WARD TEACHERS' LEAFLETS

THE present method of providing monthly Ward Teachers' message leaflets to the entire Church on one carefully selected topic each month is probably the most effective and most satisfactory plan yet devised for this important and necessary work.

However, it is felt that the greatest possible amount of good will not be accomplished until all Ward Teachers make a careful study each month of the thoughts and suggestions contained in the leaflet and from them develop an individual message for the families to be visited.

The material contained in the printed message each month is not intended to be the whole of the message to be delivered by the Teacher. It is a brief, concise statement of fundamentals of the subject suggested for discussion. In the space provided it is impossible to develop the topic to any considerable extent. It is planned that this shall be done by the individual teacher, adding to the suggestions given material from his own experience and study, adapted wherever possible to the families of his district. Where this is done, effective teaching naturally follows, and

the Saints are benefited and blessed by the visit of the Teachers.

Where an attempt is made to read or memorize only the material provided in the printed leaflet, it is only reasonable to expect that the teaching will be unimpressive and probably of little definite value.

Leaflets are distributed early in the month preceding that in which they are to be used in order that ample time may be available for study and development of the subject. It is urged that this be done and that every effort be made to develop the true spirit of teaching in visits to the homes of the Saints.

No more important work exists in the Church today. This distinctive, unique plan, not in use by any other Church in the world, has done more for the Church and its members than most people realize. Surely such an important assignment should not be treated lightly.

SOMETHING FOR NOTHING

THE Ward Teacher's message for February deals with an extremely important subject. The desire to secure something for nothing, to be "lucky" in games of chance, contests, etc., seems to be a failing to which

Mutual Messages

General Superintendency

Y. M. M. I. A.
GEORGE Q. MORRIS
JOSEPH J. CANNON
BURTON K. FARNSWORTH
OSCAR A. KIRKHAM
Executive Secretary

General Offices Y. M. M. I. A.

50 NORTH MAIN STREET
SALT LAKE CITY, UTAH
General Offices Y. W. M. I. A.
33 BISHOP'S BUILDING
SALT LAKE CITY, UTAH

General Presidency

Y. W. M. I. A.
LUCY GRANT CANNON
HELEN S. WILLIAMS
VERNA W. GODDARD
CLARISSA A. BEESLEY
Executive Secretary

Send all Correspondence to Committees Direct to General Offices

Executives

CHECK-UP TIME

FEBRUARY marks a most encouraging and profitable period of the M. I. A. winter season. Officers and department leaders can look backward over the way traveled thus far, noting outstanding successes and also features that have not quite measured up to expectations, and have the comforting assurance that there is still time to remedy weaknesses and improve along all lines.

Consider every phase of your program—your department studies and activities, your recreational program, your Assembly programs, your Sunday evening service, your Theme Festival projects and plans; consider your ten immediate objectives, and the bigger ideals and objectives toward which you are always striving—and determine what next steps are to be taken. It is not too late to round out your organization if there are any vacancies—not too late even now to appoint a music director if you have none or a speech director or a drama director; not too late to organize a Junior department if you have girls of Junior age and as yet have had no class for them. There is time yet to induce your members to purchase and own the manuals for their departments. There is time yet to do much creative work exemplifying the year's theme, or to introduce other special cultural features.

Even though New Year's day is a month past, it is still wise to resolve now that in this season of 1938-1939, if patient, painstaking effort can accomplish it, your M. I. A. shall reach heights never before attained.

M. I. A. ASSEMBLIES FOR FEBRUARY

"BEFORE AND AFTER"

ONE of the high spots of the M. I. A. year is to occur on February 7th when the program "Before and After" is presented. Hundreds of our officers have been looking forward to this presentation, practically every ward and many mission branches having secured the cardboard pictures showing the transformation which may take place in making an old dilapidated house into a dwelling of beauty, a real home. We extend thanks to the Church Welfare

Committee for this educational gesture, and to Evelyn Wood for the snappy dialogue and delightful jingles.

THE SEMAPHORE

This is another most entertaining and instructive Assembly program. Some little preparation is necessary in the providing of large cardboards with their cellophane covered centers through which the red, yellow, and blue lights gleam and speak, but if done well, the results will more than justify the effort. We urge careful, thorough rehearsing.

BEETHOVEN

We heard some excellent renditions of the Bach program presented on December 13th. In one, especially, we noted thorough memorization of lines and the sympathetic rendition of selections. Another treat is in store for music lovers—and are not all M. I. A. people music lovers—on February 28th, when they may spend a half hour with Ludwig Von Beethoven. Everyone loves this master; all the world bows to his genius, so it should be a delight to search out his music, vocal and instrumental, and present as much of it as time will allow. Read the directions with great care.

PROGRAMS FOR MARCH

FOR March is provided a group of interesting programs on story telling. On each evening there is to be some discussion followed by numbers of illustrative stories. If well prepared and presented, these stories should attract large numbers of ward people to Mutual.

One feature of especial interest is the continued story to be commenced on March 7th and carried forward for three weeks, five minutes being allowed on each program for this story. The story selected, "A Message For Arroyo," has been sent to all stake superintendents and presidents for distribution to wards. If any wards have failed to receive it, they should apply at once to their stake officers. It is written in three parts, one part to be given each evening as indicated in the *Community Activity Manual*, pages 197, 199, 200.

VALENTINE PARTY

EVERYONE is aware of the Valentine party to be given on Tuesday,

February 14, 1939. The responsibility for this party has been assigned to the M Men-Gleaners in each ward. Plans are already being made and meetings of committees held in many of the wards. Although the young people are taking the initiative in this event, Executives should be very enthusiastic and cooperative and provide ample and wise guidance and supervision.

The General Board committees are very desirous that this party be outstanding in happy participation, attractive decorations, inviting atmosphere, unique and entertaining program, or enjoyable dancing.

True to form, the M Men-Gleaners are going to make the Valentine party one to be proud of and long to be remembered.

HOLLAND REPORTS

FROM Franklin J. Murdock, President of the Netherlands Mission, comes this report of successful presentation of the opera, *Martha*:

The opera *Martha* was presented at the semi-annual Groningen conference in October of this year. Sister Claire Murdock was the director of the opera. These people love music so much that they did everything possible to make it a success. Weeks before the performance they made all the costumes by hand, with the exception of those for the leads; and they even made the scenery. It was the first opera that had ever been presented here and they were all so thrilled, that no stone was left unturned to make it successful. On the evening of the performance 212 people crowded into the branch hall to hear and see their brothers and sisters sing and dance.

Every department in M. I. A. was heard from at the conference and we are grateful to you for your fine cooperation in obtaining the books for us that made the translation possible.

I don't imagine Brother Robinson ever thought that his work would be carried into the northernmost province of Holland and there translated and sung in Dutch. This opera was instrumental in bringing three new converts to the Church, besides the many old members who revived their faith and came back to take part.

Sister Murdock joins in sending our best wishes to the M. I. A. officers.

NEW YEAR GREETINGS FROM NORWAY

FROM the Norwegian Mission comes the following report:

The first M. I. A. in Norway was started January 29, 1879, in Oslo, and was for the young men. The first Y. W. M. I. A. was started January 10, 1881, also in Oslo. The next M. I. A. came in Drammen 1880, in

Trondheim 1897, and in Bergen 1904. These branches are also today the biggest in Norway.

The meetings of M. I. A. were for many years a sort of program meeting. Under Mission President Lorenzo W. Andersen, the M. I. A. in Norway was reorganized with Bee Hive Girls, Gleaner Girls, M Men. Later Scouts were organized, and new programs and lessons came.

The first Mission Board of M. I. A. in Norway was organized August 4, 1933.

At the European Mission Presidents' Conference, held in Copenhagen in 1938, it was decided that the Mission Board for M. I. A. should be released, and that the Mission President himself should take the lead with a mission supervisor as helper, which was done at the last fall conference. But the former Mission Board, nevertheless wishes to send a greeting and thanks to all, also those in America, who with greetings and warm thoughts have been helping us in our work. Three conventions have been held. They have cost over 5500 kroner, but they have brought about 5000 people to the meetings. The Gospel has been preached to thousands, not only at the meetings, but through favorable newspaper publicity. It has been inspiring to see the young people take part in the programs, and arrange the conventions.

We want to thank everyone who helped us, for all letters and greetings. We cannot in any other way reach everyone, but our greeting comes from the heart. And to every M. I. A. worker we wish a happy and blessed New Year, with all good wishes for the future.

Adults

Axel A. Madsen and Grace C. Neslen, chairmen; Richard L. Evans, Dr. L. A. Stevenson, Aurelia Beniston, Gladys B. Harbortson.

WESTERN STATES MISSION REPORTS ADULTS WIN IN SONG CONTEST

From the Denver Branch of the Western States Mission, comes the report of a successful and unusual open night for November 29, 1938. A song contest was sponsored between the various classes in order to secure new songs for community singing. The Adult class won the prize, a green banner with a gold lyre and gold letters of M. I. A. on it, for their song which is sung to the tune of "Peggy O'Neil." The audience sang all the songs through once without any announcements having been given as to which song belonged to each class, and the decision was made by the judges on originality, singability, and adaptability of the songs to M. I. A. community singing.

The prize winning song is printed below:

OUR M. I. A.
(Tune—Peggy O'Neil)

Our M. I. A.
Is a place where you play
Sing or dance
Work or laugh, all the time.
But I'll put you wise
So you'll recognize
This organization fine.

Chorus:

If you're greeted with a smile,
That's our M. I. A.
If you find life seems worth while,
That's our M. I. A.
Gleaners and M-Men and Juniors and Scouts
Find Mutual an antidote for frowns and pouts
Build personality,
Pep, and vitality
In our M. I. A.

Patter Chorus:

There's a feeling that comes softly stealing
When on Tuesday night you catch the hours swiftly wheeling
Toward our M. I. A.
And there's nothing wrong before a song
To shake a hand and smile and pass a friendly word along to
Greet our M. I. A.
We will teach you how to make a speech or
We will show you how to cook a meal,
Catch a beau, or how to act just so
Or learn that joys of life are rich and real.
So if you hear the rafters gaily ringing
With the shouts of Scouts and Beehive's
happy hearty singing
That's our M. I. A.



Katie C. Jensen, chairman; Freda Jensen, Grace Nixon Stewart, Helena W. Larson, Florence B. Pinnoch.

"GLEANER QUERIES"

1. Is it advisable to have a married Gleaner class, as well as the regular Gleaner class?

If there are enough Gleaners in the ward to have two fine classes, it might be advisable to so divide the group. Many wards have also asked if they might not divide on an age basis since the variation of 17 to 23 is too large for one class. Each ward should make conditions the best possible for all girls. If making two classes will encourage more girls to come to Mutual and keep them happier while there, then have them by all means.

2. Our stake is very large and the Gleaner Girls would rather have a separate banquet this year. Must we have a combined M Men and Gleaner banquet again?

Why are you a little discouraged with joint banquets? Perhaps if whatever was wrong is remedied, you'd like them very well, as most of the stakes do. Are girls without partners excluded or are they made to feel as welcome and as important as the other girls? Do the M Men do their share of the work? If you haven't room for every single M Man and Gleaner Girl in the stake at your banquet, then, you might divide your stake into two sections or meet separately. Try a joint banquet again with the determination to make a grand success of it. With careful planning you can.

3. As a stake board member, I'm wondering if M Men and Gleaners realize the importance of courtesy to visitors at their various affairs such as banquets, dances, and classes,—the necessity of recognizing these people, making them feel at home. Sometimes a person high in authority has been

given the wrong impression of these fine young people because of some seeming disrespect on their part.

Undoubtedly the disrespect was merely thoughtlessness. Usually our M Men and Gleaners are most courteous people and appreciate any visitors and their interest. Call any oversight to the young people's attention right at the time. They will like your suggestions.

4. What can I say to the Gleaner who is rude in class?

Sometimes the less said the better. Gleaner girls are usually very polite and attentive in class, especially when the lesson interests them particularly. However, if a girl is rude, it probably means she is trying to gain attention—she wants the limelight even though it be an unfavorable light. Try letting this girl take an active part in the lesson and in some activity of the class which will help her feel a glow of pride in self-accomplishment. Then she won't have to get her attention in the wrong way.

5. What shall we do about Gleaner Girls who are too timid to participate in class when the M Men are present?

These are just the girls for whom the joint work is designed. Give them a specific assignment for a class night, a short bit of material that requires research perhaps, but which may be read if necessary. Call on these girls to answer questions so obvious as almost to need no answer. Ask them to make the announcements. Usually girls have had experience praying and feel no fear when doing that. Such things will build their courage and soon they will be taking an active part, forgetting their timidity entirely.

Note—These questions are from the field. Your Gleaner department of the General Board are delighted with your interest in this column. Keep on sending your problems to us. They may help someone else.

SUGGESTIONS

Gleaner Girls all over the Church are busy earning money for their banquet. Tell us your ideas and what you have found to be successful. Others will be glad to hear of them.

Highland Stake recently held its second annual Fashion Show. In the center of the hall was a lovely table set and around it and around the stage were placed chairs for the audience. Gleaner Girls modeled dresses they had made. Chosen by professional judges, the winner in each division—sport, afternoon, evening dresses—was presented with a corsage. A group of M Men modeled sport clothes, ski suits, and tuxedos from a department store. Last year the fashion show was for girls and their mothers only. But this year M Men and their mothers and fathers enjoyed it too. In the entrance hall was a hobby show arranged on a ward basis. The winner received a cash prize which goes into the ward treasury for the banquet. A small charge was made for admission to the affair and any profit will be used by the stake to help with banquet expenses.

Rigby Stake held its annual M Men-Gleaner banquet on November 16. Class members were admitted with their membership books. This group made up 50% of the guests. The other 50% came by invitation and paid fifty cents a person or

seventy-five cents a couple. This money paid all expenses for the evening, although the menu was elaborate and a dance was held afterwards. If you'd like to know how they were able to do this, write Norma H. Morris, Stake Gleaner Advisor, Rigby, Idaho.

Idaho Falls Stake sold its M Men and Gleaner Girls a membership card for a dollar at the beginning of each year. It entitled each person to the following:

October 6—Four stake opening Social at Idaho Falls City Park. November 17—Idaho Falls Stake M Men-Gleaner Banquet. December 27—Four Stake Christmas Party at Shelley. February 22—Four Stake Colonial Ball at Idaho Falls. March 16—Four Stake Dutch Dance with North Idaho Falls as host. April 12—Four Stake Dance Festival at Rigby—Easter morning—Easter Sunrise Breakfast.

Thanks for all contributions. Happy Gleaning.

Your Gleaner Committee.

M Men-Gleaners

Just a reminder to the ward M Men-Gleaner committees working on the Valentine party: Are your plans complete so that the entire Mutual will enjoy Tuesday, February 14th? You know that the M Men and Gleaners have been assigned the responsibility and the fun of planning a lovely ward Valentine party. This party is to be held at night in place of the regular M. I. A. meeting. Be sure your plans will include Scouts, Bee Hive Girls, Adult members, and all those in between. Your M Men and Gleaner Manuals contain some fine suggestions.

We received a letter from Brigham City written by Master M Man, Leslie Nelson. We want to share it with you:

THE M MEN-GLEANER FARM

It is my happy lot to have the privilege of working and playing with young men and young women on the M Men and Gleaner farm. This farm is a lovely place! It has broad fields where the fertile soil of endeavor brings forth rich crops of culture, refinement, honesty, and dependability.

Cool pastures of recreation are traversed by the streams of spirituality and happiness. We swim in the river of activity and dive for the treasures of physical, mental, and spiritual development.

The boundaries of our farm include the vast forest of culture. It is pierced by the inviting trails of literature, poetry, drama, conversation, and dancing. This rugged forest, planted by our Pioneer forefathers, is beautiful from a distance, and as we approach, its grandeur increases. Cool streams of courtesy border the broad and inviting trails. A strong glow of love and loyalty brightens the way and gives us a feeling of peace and security.

We plow our fields with the plow of perseverance and prepare the seed bed with the tools of patience and self-control. Seeds of ambition, earnestness, will power, and desire for service are planted with prayers that they may grow and flourish.

When the plants appear, the cultivators



1. The Opera "Martha" presented in Groningen, Netherlands Mission.
2. Cast and director of the road show. First Ward, North Idaho Falls Stake. Theme "By Love Serve One Another."
3. Cast of Murray 1st Ward Road Show entitled "It Happened One Night." The play was written and directed by Thelma C. Smith.
4. Master M Men and wives and sweethearts of Los Angeles Stake.
5. Six Junior girls who participated in the Ward Security Project of Ferron Ward, Emery Stake.
6. First Conference of Tacoma Central Ward, Seattle Stake, of which the ward is a unit, is one of the new stakes in the Church.
7. Three outstanding members of Manchester Ward who have received sweaters for their achievements in M. I. A. work. Reading left to right: Claude Simmons, captain of the undefeated basketball team; Vonda Anderson, cheer leader and mascot; and Lawrence Nelson, president of the M Men class of Manchester Ward, Los Angeles Stake.
8. Cast of play staged by the younger classes of the Mutual at Papeete, Tahiti, in the Tahitian Mission. The play was written and directed by Elder Noel C. Doney.
9. Fairview North Ward, North Sanpete Stake, "Amateur Parade" General Committee.
10. Fairview North Ward "Amateur Parade" stage setting.

of enthusiasm and activity eliminate the weeds of selfishness, greed, and poor participation.

The irrigation waters of personality and exchange of ideas keep the roots of spirituality from becoming dry and uninteresting.

The sunshine of faith and hope, together with the rain of accomplishment, keeps our crop growing through an entire season.

Participation in all branches of activity is our insurance policy against the drouth of non-attendance.

A spirit of service and love of fellow men are the insecticides used to combat the pests of jealousy, indifference, and non-participation.

The beauty of our farm is that, as we work and play together, we are continuously reaping rich harvests of knowledge and understanding; and while we feast on joy and love and kindness we become rich with friendship, which is earth's dearest treasure!

My heart is full as I propose this toast to you, my fellow M Men, and to you glorious girls who are known as the Gleamers:

May your labors in the rich fields of M. I. A. activity be pleasant and joyful; and may you reap a perennial harvest of happiness.

Juniors

Masha C. Josephson, chairman; Lucile T. Buehner, Emily H. Bennett; Angelina Warnick, Evangeliste T. Beesley.

EVERY year or so in the world of electrical lighting, revolutionary changes take place. The magic words "Mazda," "Neon," "Zeon," herald new glows in the night, approximating even more closely the pure light of the sun. The newest light of today as installed behind glass in modern homes or buildings is so natural that few will believe it is not actually "sky light," and the psychological weariness of a closing day is relieved for those who work under it.

Can this mean anything for us as Junior leaders? Can it mean that every day as we walk in "light," the world grows more "sunny" more "normal" more "glowing" and less filled with strain and fatigue and spiritual weariness, because we are making magical changes in our spiritual "lighting system"? Think it over.

The world is full of books—thousands and thousands of them. Many of them are marvelous—stimulating, amusing, challenging—but in the main they are only the thoughts of men. At their best, they are the ideas and philosophies of humans, whose light may be brilliant but perhaps neither steady nor enduring. There are, however, three or four books whose light is true and everlasting because they contain the words of our Heavenly Father to His children. What are they? The Bible, the Book of Mormon, the Pearl of Great Price, the Doctrine and Covenants. And all other books of all generations are simply struggling to approach truth just as artificial light is trying to approach the light of the sun. Can we think of our most modern scripture, the Doctrine and Covenants, as a great modern gift of pure "light" to us today—particularly suited to our times and our needs, filled with wisdom, truth, and counsel? Can we help each

other see how valuable and real is the light of scripture—that only occasionally does the dazzling light of literature approach its power? If Junior leaders and Junior girls will learn this truth, they will never be upset by the words of men which they will test them by the words of God, and life will be lighted continuously by His word.

Besides our lessons on the Doctrine and Covenants this month, we have a night for *My Story*. Let's bring it up to date. There is also a night for a Valentine party or a night to help "live up" to our lesson calendar. Let's check up now before the days become too crowded and organize our Junior time. Let's see how our accomplishments compare with our plans. See how well we know our girls, how well we like our girls, and what we have been able to do for them. Perhaps we shall find that they have done a great deal for us! In other words, let's check up and see if Valentine's day finds us with a "heart interest" in Juniors. May it be a lovely day and a lovely month for us all.

THEME PROJECT

FROM Ferron Ward, Emery Stake, comes a report of a Junior Girls' group that carried out the theme project under the direction of the Church Welfare committee. They called themselves the Junior Girls Improvement Club, and used the initials J. G. I. C. The following is taken from the report sent in by their leader, Zelda Zwahlen:

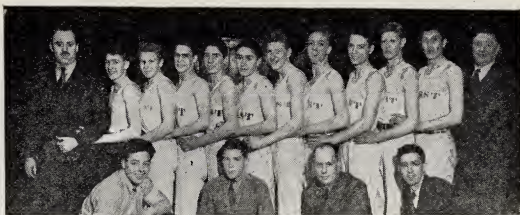
To carry out our theme of loving our neighbor as ourselves, the girls were willing to assist the ward in canning vegetables for the Church Welfare program. As a result of this three groups of girls came to my home and helped prepare and can 125 cans. (See picture, p. 112.) The girls were very happy in doing this, and have expressed the joy they received in this service.

I believe this could be added to the summer program for our Junior Girls. They are full of life and eager to express themselves in doing something they can do in which they can see their accomplishments.

The aim of our club was to improve ourselves in: 1, religion or Bible study; 2, personality and character building; 3, service to home and friends; 4, personal health; 5, order in the house of worship; 6, music; 7, reading; 8, sewing; 9, cooking; 10, recreation.

EXPLORER-JUNIOR PARTIES REPORTED

TWIN FALLS STAKE had its Explorer-Junior Girls Frolic during the Yule-



DEFENDING INTER-MOUNTAIN VANBALL CHAMPIONS, FIRST WARD, LIBERTY STAKE, WINNERS OF 1938 VANBALL CHAMPIONSHIP.

tide season when from 8:30 to 11:00 o'clock they entertained 200 young people with dancing, in a hall effectively decorated with pine boughs, bells, and streamers. The window coverings represented a blue sky, silver stars, and the three Wise Men.

Beehive Girls

Ethel S. Anderson, chairman; Margaret N. Wells, Bertha K. Tingey, Ileen Ann Waspe, Lucy T. Andersen, Caroline Adams.

WHAT has your Swarm done this year to improve the appearance of your Bee Hive room? As we have met with you in conventions, we have been interested in your reports of problems and facilities in your wards so far as your Bee Hive rooms are concerned. We hope that the discussion stimulated you to think of many ways in which you might make your rooms more attractive. In this regard we have a report from the Cache Stake given by Barbara Ashcroft which we think will be of interest to you. It discusses a typical Bee Hive room and tells in detail how one swarm was able to create an attractive room for swarm gatherings.

WHAT OUR WARD HAS DONE TO IMPROVE OUR BEE HIVE ROOM

By Barbara Ashcroft, Cache Stake

In our ward building most of the classrooms have stationary benches. The Bee Hive girls found that these rooms were inconvenient and unsatisfactory because there was not enough space to take our formations or play our group games. Benches were not conducive to group participation. Also there was not a table or desk that we could use when working on our Honey Combs.

Upon request we were given permission to use the room where the younger children meet for Primary and Sunday School.

The chairs are just a size larger than kindergarten chairs but the girls say that they are more comfortable than regular-sized chairs, and they may be arranged in a ring for discussion or pushed out of the way when we need the space.

The next problem that confronted us was the matter of light. If we tried to do reading, writing, or any close work, we strained our eyes. We washed the light shade and placed a larger globe in the socket which helped a great deal, but we

still needed direct light. For awhile the girls tried to figure how we could have a drop light from the ceiling, but while exploring about the room they found at two corners of the room light sockets that had probably never been used since the room was built. We found in two of the girls' homes two old discarded lamps, made new shades for them and plugged them in these two sockets. Along the same side of the wall as these sockets runs a window seat. We placed the lamps on the window seat and the girls use this as a work table.

Our next project was to find a container in which we could keep our equipment during the week, as it was inconvenient to carry it back and forth. This need was especially apparent when we started working on Christmas gifts for our mothers. We were painting, varnishing, and stamping our symbols on these gifts. This meant that we needed somewhere to leave them to dry. When we told our problem to the Junior High shop class they offered to make us a Bee Hive chest if we would buy the wood. This called for money, so we sold popcorn and candy. Although the ward supported us and bought all our wares we still did not have enough money, so we started a "Baby Tending Bureau." The girls of Bee Hive age earn a good deal of "pin money" tending children, and we conceived the idea of all turning in our proceeds. We advertised our Bureau by having each girl make a poster to place in some conspicuous place telling of our Bureau. Often the poster was composed in rhyme. Each girl chose a public meeting at which she would give an announcement about the Bureau. Each composed her own speech and when she gave it the speech was so clever and the idea so unique that the audience would smile. The results of this advertising were greater than we expected. It seems that for some time women have been wondering whom to hire to tend their children and now they just call on our Bureau. Some girls are called oftener than others, but they all immediately turn into the common fund whatever they receive. Our chest is now possible and we are going to paint it ourselves.

We also have extra money and plans are progressing slowly but successfully for a table, a bulletin board made of cloth on which to place our illustrations and pictures and a wall hanging made of cloth with a Bee Hive painted on it, a table cover with our Swarm symbol to use in our room and

1. A "Hobo Hike" participated in by the Burley Third Ward of Burley Stake.
2. The prize float at the St. Anthony Pioneer celebration held July 25, 1938.
3. Twentieth Ward Y. W. M. I. A. Officers' and Teachers' Reception, Ensign Stake.
4. Part of the group which attended the Sacred Grove Cumorah Conference.
5. Cast of opera "Lelawala" or "Maid of Niagara" presented by the Moroni Stake M. I. A.
6. A portion of the crowd which attended the Gold and Green Ball in Gridley Stake, Ventura, Santa Maria, Santa Paula, and San Luis Obispo branches participating.
7. "On the west side of the hill, not far from the top, under a stone of considerable size, lay the plates."
8. Queen and attendants of Gold and Green Ball held at Gridley Stake.
9. Basketball team made up of missionaries in the British Isles.
10. Singing Mothers and Daughters in Sacred Grove during Relief Society Session.
11. Cowley Community Building. Photo was taken as the last of a crowd of 1,200 people were leaving the Sunday session of quarterly conference of Big Horn Stake.
12. Missionaries and saints in front of Joseph Smith Home between meetings at the Cumorah Conference.
13. Three stages on side of Hill Cumorah on which Pageant "America's Witness for Christ" was presented.
14. M. I. A. Gold and Green Ball in the Central States Mission.



also to use on our stands when we sell candy or punch. We have also considered getting curtains and a rug, but we shall not work on these until our other projects are completed.

We have received a great many other reports of Bee Hive activities which are very interesting and helpful to us. However, as space is limited we can only mention briefly one or two of them. In the matter of finances, North Idaho Falls Stake reported a Swarm made \$13.50 in one evening selling apples at a basketball game. They sold them for five cents apiece, and they sold more readily than candy or popcorn had on their previous attempts at making some money. During the holidays many lovely things were done by our Swarms for those less fortunate than they. One idea we thought was clever was tying paper Bees to each bundle as it went in the Christmas basket. No name was put on the basket and it was left on the doorstep. When the mother opened it and saw all the small Bees, she knew that it had been a Bee Hive Swarm that had brought them a holiday dinner when she had not known from whence any dinner was coming. This report was from Bonneville Stake.

You undoubtedly are having success and accomplishing many fine things in your work; if you will write to us and let us know about them, we shall try and share them with other wards of the Church who can profit by your experiences.

THE POPULAR "AMATEUR PARADE" OF FAIRVIEW NORTH WARD

WHAT the inspiration of careful planning, hard work, and enthusiastic cooperation can mean to a ward and to a community at large is being demonstrated by the Fairview North Ward "Amateur Parade," a weekly variety program presented in imitation of a radio broadcast and using local talent in prize competition. Begun by the M. I. A. in February, 1937, to raise funds for the new ward building (which was dedicated on January 9, 1939, as a result of this effort), the Amateur Parade was at first a purely ward affair held at infrequent intervals, but it soon captured the attention of surrounding wards and the townspeople, and is today an anticipated Wednesday night event in the lives of Sanpete County citizens.

Responding to this "search for talent" activity, their sons and daughters, and often the "oldsters" themselves, are given an audition and finally scheduled for an appearance on one of the programs in whatever may be their special accomplishment. Weekly winners are selected by popular ballot who then compete in a grand final, conducted after each series of twelve programs. An admission price of ten cents per person is cheerfully paid by never fewer than 300 spectators every week,

while more often the new amusement hall is filled to capacity. A dance, with music furnished by a volunteer county orchestra, follows every program.

The programs, today a matter of Sanpete County pride, are regarded as educational as well as entertaining by Church and civic leaders alike. Schools welcome them as opportunities for student self-expression. Attendance at the ward M. I. A. has been increased 30 per cent as a result of the "Amateur Parade" activity. Not only has the enterprise proved materially beneficial to the Fairview Ward, but a volunteer show will be given for the Mt. Pleasant South Ward, which has burned down.

With printing, advertising, carpentry, and decorating being done as voluntary contributions, the well-organized committee, consisting of a general manager (the president of the ward Y. M. M. I. A.), program director, master of ceremonies, talent scout, program announcer, secretary, stage manager, technician, and a representative from each organization in the ward, have been able to equip a completely furnished stage in addition to the substantial returns devoted to the building fund.

Under the sponsorship of KSL and the *Deseret News*, the "Amateur Parade" will furnish an all-Sanpete County presentation in Salt Lake late in February.

EFFECTIVE LIBRARIANSHIP

By Aurelia Bennion

QUEEN ANNE and Tacoma wards of Seattle Stake, are preparing ward libraries for circulation. If other wards are preparing collections, we should be glad to know what their difficulties and successes are.

One way of acquiring books for your library is to get members of the ward to give books that they would like others to have the opportunity of reading. However, make this request with the reservation that you will use only those that will be of value to your library. Do not put into circulation or fill your shelves with old useless books. As you receive these gifts, proceed with their preparation as you did with the first collection. (See *Eras* for August to January, 1938-1939.) Other ways of acquiring books is for the ward or the auxiliary to purchase one set of the reading course books. Keep a copy of every Manual used in any of the organizations.

If you have any money for the purchase of books (including fines for overdue books) consider the industrial and occupational as well as religious books in your selection.

A very important and helpful department of a library is its picture collection. Make a collection of pictures that can be used by the organizations of the wards. Mount them on heavy paper or mounting cardboard, file them in folders by the subject as the newspaper clippings are arranged. This col-

lection might be built up as a project in the auxiliary organizations.

If you will turn to the August, 1938, *Era*, you will find a diagram of an accession page. The last column is headed "remarks." If you have been circulating books and have lost any or if a book is no longer in your collection, you can make a note of what happened to it. Do not use this accession number again. When you take inventory at the end of the year, use this accession list as the official list of the books belonging to the library.

Historical Readings

(Concluded from page 105)

ham Young, *Journal of Discourses*, 16: 11.)

12. Instead of trading we want them to go into some other branch of business. Do you say, what business? Why, some of them may go raising broom corn to supply the Territory with brooms, instead of bringing them from the States. Others may go to raising sugar cane, and thus supply the Territory with a good sweet; we have to send to the States for our sugar now. We will get some more of them to gathering up hides and making them into leather and manufacturing that leather into boots and shoes; this will be far more profitable than letting hundreds and thousands of hides go to waste as they have done. Others may go and make baskets; we do not care what they go at, provided they produce that which will prove of general benefit. Those who are able can erect woolen factories, get a few spindles, raise sheep and manufacture the wool. Others may raise flax and manufacture that into linen cloth, that we may not be under the necessity of sending abroad for it. If we go on in this way, we shall turn these little traders into producers, which will help to enrich the entire people. (Brigham Young, *Journal of Discourses*, 12:373-374.)

13. Here are the fat valleys of Ephraim. From the elements that are strewn around us in rich profusion we can gain our entire support. We can raise the flax, the wool, the cotton, the bread, the fruit, and sugar. We can dig out the iron ore, and the copper, and the lead, and mould these minerals to our wants, and make them administer to our comfort and convenience. One can accomplish one thing, and another can accomplish something else. When our labor is properly directed, one man will go at this employment, and another at that, to bring forth the things necessary for our mutual convenience and comfort. When we are willing to abide the instructions of our leaders, and bring to our aid the knowledge we have received in the countries from which we have been gathered, all will then conspire to one end—namely, for the building up of the kingdom of God. (Brigham Young, *Journal of Discourses*, 9:61.)

PROTESTORS OF CHRISTENDOM

(Continued from page 85)

mountains, Luther was heard. He threw himself on the ground before Cajetan, the representative of the pope, and asked what the errors were that he should recant. Cajetan named two: the sole authority of the scripture in matters of faith; and Luther's teaching concerning the sacraments. In his 58th thesis, Luther had denied that the merits of Christ are the treasures of the church, distributed by indulgences. To prove Luther in error, Cajetan cited a bull of Clement VI, and Luther replied that the bull did violence to holy scripture. In regard to the sacraments and his doctrine of justification by faith alone, without works, Luther said he could not recant, since his "error" was the teaching of scripture. To this Cajetan replied: "Willingly or unwillingly you must recant. . . ." On the second day of the hearing, Luther presented a protest which, after affirming his allegiance to the church, said: "I am not conscious of having said anything contrary to holy scripture, the church fathers, the papal decrees, or right reason. . . . I now submit myself . . . to the judgment and determination of the holy church,"¹⁰⁰ and offered to defend his position before an Imperial University or the University of Paris.

Dismissed a second time, Luther prepared an answer to Cajetan's accusations of heresy which he concluded with: "Only compel me to do nothing against my conscience."¹⁰¹

Having sent his answer with a letter to Cajetan and receiving no reply, Luther appealed "from the pope ill-informed to the pope better-informed" and left Augsburg in the night to return to Wittenberg. At Nuremberg, he learned that before going to Augsburg he had already been declared a heretic, and he appealed to a future council.

Charles von Miltitz, a Saxon of noble birth, arrived from the papal court with the Golden Rose for the Elector. His task was to overcome the resistance of the Elector so that Luther might either be imprisoned or sent to Rome as a heretic, Miltitz, however, attempted mediation.

In December, Cajetan published a papal bull, issued in November, affirming the doctrine of indulgences as attacked by Luther.

In an interview with Luther held in the house of Spalatín (the secre-

tary of the Elector), Luther agreed to write a letter to the pope, "acknowledging that he had been too hasty and severe, . . . and admonishing reverence to the Romish church."¹⁰²

¹⁰⁰Kostlin, *Martin Luther*, p. 126.



CANADIAN INDIANS FISHING THROUGH THE ICE

Ice Fishing

By James Montagnes

FISHING through holes in the ice is increasing each year, as a sport and as a commercial undertaking in Canada. The ice and snow-covered lakes of the Dominion are attacked with axes wielded by sportsmen and fishermen whose living is bringing carloads of fresh fish out of apparently frozen lakes.

The fisherman who just wants to bag a few for his own table does not go in for expensive or elaborate equipment. Sometimes he uses a hut, often he camps on shore, and watches a signal rigged up on the ice from the side of a comfortable fire. His signal is a twig set so that when the fish bites on the line which dangles through a hole in the ice, the twig with a small flag on the end will tip up, and the fisherman knows a fish is waiting for him.

Commercial fishermen use nets, and they string them under the ice through a series of holes chopped through ice varying from six inches to eighteen inches in thickness. They do not sit and watch for a signal. They place many nets. Then once a day they haul them in, and bring up a catch of fish which freeze solid the minute they hit the air. Then it is only a matter of packing them in boxes or bags, and loading them on sleighs for the nearest town or rail center. Trains speed the freshly caught fish to city markets.

Many millions of pounds of fish have been caught through holes in the ice in recent winters, especially in western Canada, where winter fishing is becoming an important industry. Fishing camps are located on the shores of the principal lakes and a vast organization is maintained to trek the fish to market, some of the lakes being over a hundred miles from the nearest large market.

Most of the commercial winter fishing is done late in January, through February and March, as best transportation is available during this time. On some of the Manitoba lakes the ice is sometimes more than four feet thick, and that gives solid enough footing for trainloads of horse-drawn sleighs to carry fish to railroad.

Miltitz was to withdraw his demand that Luther retract; Luther might be tried before a German bishop, and if the decision went against him, he might appeal to a general council.

Luther wrote the promised letter (1519) and urged the people to adhere to the Roman church, in spite of her faults. However, he retracted nothing. As to other differences, they might be left to learned men.

IN January, Maximilian died and, in June, his grandson, Charles of Spain, was chosen Emperor.

The attempted mediation was not successful. The controversy was opened again by Eck for the church and by Carlstadt for Luther at the University of Leipzig. In advance of the discussion, Eck published his theses, all of them dealing with doctrines advanced by Luther. In a letter addressed to Carlstadt, Luther then challenged Eck. In the debate, Luther was drawn by Eck "into a discussion of the primacy of the pope, in the course of which he declared it to be of human appointment and therefore not indispensable (and) . . . he asserted 'that among the articles for which Huss was condemned at Constance, there were some that were thoroughly Christian.'"¹⁰³ Luther also asserted that the church could exist without a pope, and cited the Greek church as an example, and affirmed "the doctrine that salvation, from beginning to end, is an absolutely free gift of God's grace."¹⁰⁴

In the years from 1518-1520, Luther's beliefs diverged still further from the accepted teachings of the church, and he sought with increasing zeal to find the correct doctrine in the scriptures. He attacked the doctrine of transubstantiation; he expressed the desire that a general council of the church would decree "that communion in both kinds should be given to the laity as to the priests, and he wrote that we are all Hussites without knowing it."

"For the stability and prosperity of the Church," Luther now considered the preaching of the Word of God and administration of the sacraments all that was essential. However, he did not wish to break with the church of Rome though he would not accept the Roman Curia as the church. He also recognized the Hussites and the eastern church as parts of the universal church. His attacks on Rome became more pronounced: "When we hang thieves and behead murderers and burn heretics, why do we not lay hands on these cardinals and popes and all the rabble of the Romish

¹⁰³Fisher, *History of the Christian Doctrine*, p. 294.

¹⁰⁴Fisher, *History of Christian Doctrine*, p. 270.

¹⁰⁰Op. var., arg., ii, 371 sq., In Jacobs, *Martin Luther*, p. 113.

¹⁰¹Op. var., arg., ii, 379, sq., In Jacobs, *Martin Luther*, p. 116.

PROTESTORS OF CHRISTENDOM

Sodom, and bathe our hands in their blood?"¹⁰

Luther had been in danger for a long time. His own violence did not diminish the peril, and an unfavorable turn in political events might be fatal to his security. He sought to strengthen his position with the nobility, and wrote a tract, "To the Christian Nobility of the German Nation," in which he affirmed the Priesthood of all who are baptized, and called upon Germany to unite against Rome. He emphasized likewise the Priesthood of all believers in another tract, "The Liberty of a Christian Man," and attacked various doctrines of the church in still another, "On the Babylonian Captivity of the Church."

In the meantime, the pope had signed a bull of excommunication, June 15, 1520, against Luther. When it reached Wittenberg, Luther publicly burned the books of church law and the bull. Rome had not accepted the doctrines and reforms he proposed, and he broke openly with her.

With no forces of his own, the pope demanded in a papal brief that the emperor enforce the bull. The Elector Frederick requested the Emperor that Luther be heard before steps were taken against him. The

emperor called his first Diet of the Empire to meet in Worms in January, 1521. The papal legate spoke for three hours against the doctrines of Luther, and the emperor, who could do nothing without the Diet, submitted a decree banishing Luther which, after debating it for seven days, the Diet refused to approve but requested that Luther be summoned before it. In the event Luther refused obedience to the summons or refused to retract, the Diet consented to treat him as a heretic.

The emperor summoned Luther to Worms to give information concerning his books and doctrines and furnished him with a "safe-conduct." When he appeared before the Diet, he was asked two questions by the official of the Archbishop of Treves: did he acknowledge the books on the bench beside him to be his? Would he retract their contents?

Schurf, who had been given to Luther as advocate, said, "Let the titles be named." After the reading of the titles, Luther requested further time for consideration and was given until the next day.

On the following day he was asked by the official Eck if he would defend all of the books or if he would retract some of them? In a speech in Latin, Luther made answer and

then repeated the defense in German: if he were refuted by the scriptures, he would be the first to throw his books in the fire.

After a consultation, the emperor rejected Luther's demand that evidence from scripture be produced against him—his heresies had already been condemned, and that was enough; if he would retract the "offensive articles," the others would be fairly dealt with. Unless refuted by scripture or by evident reason, replied Luther, he must adhere to the word of God; popes and councils had often contradicted themselves; it was not safe to act against conscience. The official denied that popes and councils had erred and threatened Luther, who concluded with the famous words, "Here I stand. I can do not otherwise. God help me. Amen."

On the twenty-sixth, Luther left Worms over the road to Eisenach. At Friedberg, he dismissed the imperial herald who had also accompanied him to Worms with a letter to the emperor and the Diet.

Luther's carriage was attacked on the way by armed horsemen, and he was carried off to the Wartburg, a knight-prisoner, a secret to be kept from friend and foe.

(To be Continued)

¹⁰Kostlin, *Martin Luther*, p. 186.

PRIESTHOOD AND MINISTRY

(Concluded from page 75)

right living. The Savior said to His disciples: "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." (Matt. 5:16.) A dependable person will try to keep his covenants. It is a serious matter to be a covenant breaker.

In that remarkable revelation on Priesthood known as the 107th Section in the Doctrine and Covenants, comprising one hundred verses, the Lord concludes by saying: "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand." (Verses 99 and 100.) The General Authorities have had these admonitions in mind in preparing for the Priesthood of the Church a period for study and a course of study; also a meeting period for the activities of the quorum where the members may receive assignments of labor, receive reports of labors performed, and be taught how best to accomplish the labors assigned.

If the Deacons are to do janitor work,

they are to be taught how properly to do that kind of work. They should be taught how to keep themselves clean and tidy; how to sweep, dust, clean lamps and Sacrament sets, make fires, and with the fire and proper ventilation keep an even temperature for the comfort of the people.

If they are to do ushering work, they should be taught by actually doing the thing—how properly and noiselessly to open and close the door, walk across the floor, seat the congregation, etc. If they are to be used in gathering fast offerings, they should be taught how to do so in the most approved way, so as not to give offense, but to make the Saints feel that they are the people's servants, aid-de-camps to the bishop. So, the Deacons should be taught all the things they may have to do in magnifying the Priesthood. Others in the Priesthood should receive similar training in the labors pertaining to their callings. They best learn to do by doing.

Reports show that there are in the Church 35,000 Adult Aaronic Priesthood members. These are men over 20 years of age, most of them married and raising families without having re-

ceived the Melchizedek Priesthood or the temple ordinances, and are thereby in danger of losing their wives and children and possibly their salvation. I regard this as a lamentable condition. What can be done to bring these members into Church activity, and to prepare those boys from 12 to 19 years of age who hold the Aaronic Priesthood worthily to receive the Melchizedek Priesthood when they reach the age of 19 years? These are questions which should give to the ward and stake officers serious consideration and immediate action.

All along the line of Aaronic Priesthood activity in the Church, a chief aim of teachers and others having in charge the work should be to prepare the boy, as he progresses in the Priesthood from Deacon to Priest, to be worthy when 19 years of age to receive the office of an Elder, and as an Elder to be worthy to go to the temple for marriage when marriage is contemplated, and to avoid being classed as an Adult Aaronic Priesthood member which, for a man who has been a member of the Church from youth, is evidence of some lack either of the man himself or of the "shepherds of the flock."

THE "OLD BOYS" OF THE M. A. C.

(Concluded from page 91)

called the M. A. C. Old Boys. Most of the players were former students of the school, but some of them had never seen the school and were only friends of the Mormons. Things were different now. The school boys had become big, hardened men and relied more on power and spirit than on training. But the blue and white were once again on the field, and the players, singing "Dear Old M. A. C." in going to and from the games, fought for their alma mater. It was not long before the hard-playing team of "Old Boys" brought

the M. A. C. once more in the limelight, and carried off the Hawke's Bay Championship for 1938 in competition with some of the fastest and most aggressive teams in New Zealand.

The present team also has some great players. Hirini Crawford has played for the M. A. C. school and "Old Boys" for fourteen years and is considered by many to be the best "loose forward" in Hawke's Bay. Tori Reid toured England and Canada with the New Zealand "All-Blacks" in 1935 and has also played against the famous "Springboks" from South Africa. He is only 25

years old now and is rated one of the best forwards in New Zealand. Everard Jackson, a forward, last year played against the Springboks with the All-Blacks, and this year he was chosen to go with them to tour Australia where they completely routed everything Australia had to offer. Sid Jackson, Everard's brother, is just getting old enough to come into his own, but this year he was chosen to go with the Maori All-Blacks to the Fiji islands. He is a fullback and a fine kicker with either foot. The M. A. C. team has many other great players today and as a team they are truly champions.

MORMON MISSIONARIES ON SWEDEN'S TELEVISION SCREEN

(Concluded from page 90)

and invited them especially to attend the Club's reception for Pearl Buck upon her arrival in Stockholm to receive the Nobel Prize. "The Friendly Four" not only attended, but were featured on that occasion as well, and were brought back twice by enthusiastic encores. The story and picture of their performance which appeared the following day in the newspapers, gave an excellent account of their work.

The press had also been kind to them following their appearance on television, but they received highest consideration after the concert, when their picture appeared a second time alone, with the caption, "Only the

best will do." A long article, expressing appreciation to the celebrities who had so generously given of their time and talent concluded:

An appreciated and keenly anticipated part of the program was the appearance of the American amateur quartet. The four young students are Don A. Carlson, W. Claudell Johnson, E. LeRoy Olson, and Joseph Matson, accompanied by Mrs. Virginia B. Larson—Swedish names! They made a distinct hit with their typical American songs, including "negro spirituals." They belong to the religious group which is known in Sweden as "De Sista Dagarnas Helige," and which in their American homeland is generally known as the Mormon Church. It is quite apparent that the quartet is not only gifted with good voices, but also with good American student humor. The four appeared under the name "The Friendly Four" and belong to a chorus known as "American Harmony Singers." They are, as names suggest, of Swedish

descent and are occupied in getting better acquainted with the land of their forefathers. It will be of interest to know that they have keen interest in sports, which is illustrated today when one of their teams plays the Estonian champions, and the other plays the Sundsvall Police in the Navy Gym at 8 p. m. Mr. Uddell Sorenson is their "manager."

"The Harmony Singers" gave a concert in the L. D. S. chapel at Svartensgatan on December 2. Unusual stage settings, which contributed much to the success of the evening, were made possible by the theatrical houses who gave hearty support to these enthusiastic young Mormons. *Stockholms-Tidningen* again came to their support by announcing the features of the concert.

THE NATIVE BLOOD

(Continued from page 81)

ing emphasis between the long teeth as the old man leaned back in despair against the wall. His last lingering hope of ever seeing the phantom horse again died away in his mind like a mournful echo. It became a changed world. Shapes of mirage still twisted the distant skyline where the two raised hands were ever a feature of hazy enchantment beyond gray rocks and hills far away.

Something vital had gone out of the old man's life—the magic lure had vanished from the mesa, taking with it the charm of the years. The yucca blooms became dry pods all too soon every summer, and the shadows of the monuments, reaching in the long afternoons across the desert, seemed to bode darker shadows from some ranch in a far away country called Texas.

NATAWNEY BEGAY, mounting in his teens, found few horses fast enough to pass the bay mare, and he followed the race-track with the zeal of impulsive youth. He challenged everything that pretended to have speed, whether man or horse, and few could stay with him on a half-mile track.

The racing blood in Yoinsnez mounted to new heights of pride as his son-in-law-to-be carried off the honors at every celebration, but Elitceesie was passive in according him the much-coveted recognition as fittest.

One day as the bay mare flew at top speed over the track, her brown colt, startled by a low-flying buzzard, shot past her like an antelope. Begay became greatly excited and contrived to try them out again—

no mistake about it, that colt was a speed freak. When he was two years old he had no rival in that part of the reservation, and they named him *Tillego*, (Speed).

Yoinsnez, from his long-ago paoposehood, had held the proud belief that the Navajos are the most superior race, that their horses, on which they live and move and without which they could not make their invincible fight with drouth and desert, are the best horses known to man. He had been taught that white men are an effeminate breed and their horses a hothouse variety requiring particular feed and careful shelter. Begay and his swift brown colt warmed this cherished conviction in the old man's heart, and into its comforting shadows he tried to hide away from the persistent worries of the past and the haunting of the future.

The Native Blood

Yet the evil fortunes foreshadowed by Peejo's maledictions seemed to be coming, coming. In a dismal February when hateful spirits unseen rode the cold winds over the reservation, they struck at the old man's faithful *nakoli*, and she lay on her blankets in torment a long time and then died, leaving them in loneliness and gloom.

Elteeessie, pining for that promised visit from a certain cattle-ranch in far away Texas, went away to school at Shiprock, across the line in New Mexico, and the old man stooped low in sorrow. She came back for her summer vacation, but her stay was short; she arrived when the yucca was in bloom and left when it became a green hard pod, and after her first visit the old man watched the fading of the blooms with dread, feeling worse when she had gone than if she had never come at all.

But like other old people who quarrel with and nag at those they love the best, the old man nursed a chronic hurt because of Elteeessie's seeming estrangement from the ways and ideals of her people. She preferred life as they lived and taught it in the school; she talked of what white men had done and their splendid power to do.

Her father insisted that the Navajos are superior as a race, that they have better bodies, more activity, greater endurance. He could not refrain from adding that they are the most fleet of foot, and that their horses are the toughest and fastest in the world. Her amused smile at his ideas stung his cherished pride.

"You even scoff at the medicine man's stalwart son and dream of a wandering, weakening you will never see again," he grumbled.

Her secret fear was that she really would never see him again; while her father, down in his heart, was equally fearful the wanderer might appear at any time. Yet when she went away he threw all these regretfully from mind as she disappeared over the lonely hill in the distance, leaving him and his silent hogan to grieve the past and dread the future.

But into his cup of sorrow was mixed another bitter ingredient: A bluff and burly white man came and put up a store almost in his doorway. The white man's sandy hair and heavy nose over a wide mouth were matched only by the loud words and ponderous laugh with which that mouth was always full.

(To be continued.)

THE CHURCH IN THE NATION'S CAPITAL

(Continued from page 79)

ident Frank Evans of the Eastern States Mission as the speaker. When the Latter-day Saints moved into their new chapel in Washington in November, 1933, they were invited to join this group, which they did, and on Thanksgiving Day, 1934, these union services were held in the Mormon chapel. The chapel was filled to overflowing and several hundred persons were turned away, as not even standing room remained.

THE PROPHET JOSEPH SMITH AND
OTHER EARLY CHURCH LEADERS
VISITED WASHINGTON

THE leaders of the Church a hundred years ago were not so cordially welcomed and accepted among the people. It has required time, personal contact, and correct information to break down the early prejudice against the Church.

From early in Church history its leaders and many members have made various official, business, and personal trips to Washington, yet it was only recently that a regular branch of the Church was organized here. Naturally in the early days of the Church it was not as well and favorably known as it is now, which emphasizes the need of the Church becoming well known.

In 1820, during the religious revival of that period, when the many Protestant sects were establishing churches in Washington, a town of 13,220 population, the Prophet Joseph Smith, then residing near Palmyra, New York, had just had his first vision in the Sacred Grove, after which he announced to

"This information about the early contacts of leading brethren of the Church in Washington, D. C., was obtained from Elder Joseph Fielding Smith.

the world that he had seen God the Father, and His Son Jesus Christ, and that God had spoken to him, thus making known again to the world that God and Jesus the Christ were two persons with distinct bodies and personalities similar to man's, and that they both live. After that great event the Prophet Joseph Smith himself and other leaders had various contacts and missions in Washington. Complete information about those visits is not available. Some facts are known, however, and show that some of the brethren were in the Nation's Capital several times on matters of deep interest to the Church.

In 1839, nine years after the organization of the Church and almost one hundred years ago, the Prophet Joseph Smith and Judge Elias Higbee came to Washington for the purpose of laying before the President of the United States, Martin Van Buren, the cause of the Latter-day Saints against the State of Missouri. On the journey and while here those brethren held a number of meetings. That same year Parley P. Pratt published an address in pamphlet form setting forth the principles of the Gospel, and this was distributed among the members of Con-

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THE CHURCH IN THE NATION'S CAPITAL

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gress and to the President and his Cabinet. No members of the Church resided in Washington at that time.

Two years later, August 10, 1841, the Prophet Joseph Smith at a council meeting held in Nauvoo, Illinois, directed that missionaries be sent to Washington, D. C., and on August 16, Samuel James was appointed to labor here. John E. Page was called by revelation in 1843 to preach in Washington, which he did, baptizing three or four persons. Elders Orson Hyde and Orson Pratt came in 1844 to present the cause of the Latter-day Saints to the President, John Tyler, and his Cabinet. Later, Heber C. Kimball, William Smith, and Lyman Wight joined them. President Brigham Young, in 1846, sent Elder Jesse C. Little to Washington to seek some relief for the exiled and stricken saints. Out of this visit came the call for the Mormon Battalion, which was not the thing the brethren sought, but what was offered to them.

In 1847, after the headquarters of the Church were moved to Salt Lake City, and the Saints were permanently settled in the West, John M. Bernhisel¹ and Almon W. Babbitt were sent to Washington with a petition seeking Statehood. As a result of this petition Utah was made a territory by the law signed by the President September 9, 1850, and effective early in February, 1851; and later was admitted to Statehood January 4, 1896.

Elder Orson Pratt was called to labor here as a missionary in 1852 and to preside over the Saints in the Eastern States. Elder Jedediah M. Grant later joined him in this labor. The first number of *The Seer* was published in February, 1853. This publication was discontinued after about one and a half years. Elders John Taylor and George A. Smith visited Washington in 1857.

During the days when the Saints were so sorely persecuted and the Edmunds-Tucker law of March 22, 1882,² was pending against the practice of plural marriage, President George Q. Cannon, Joseph F. Smith, Charles W. Penrose, L. John Nuttall, and others came to Washington to lay the facts about the Church and its teachings before the Congress and the President. Some religious meetings were held by those brethren when here, but they were of a semi-private nature and primarily for members of the Church. Those men were not here for the purpose of proselyting, but for the purpose of clearing away the prejudice against the Church.

On March 3, 1887, by act of Con-

gress, the Church of Jesus Christ of Latter-day Saints was dissolved and much of the property held by the Church was escheated to the United States. And on October 25, 1893, the property was returned to the Church by the United States government. Some of the leaders of the Church were in Washington in connection with this matter.

Again in 1904-6 when the hearings were being held by the Senate Committee on Privileges and Elections in the matter of the protests against the right of Hon. Reed Smoot to hold his seat in the United States Senate, after his election to that office by a majority of the voters in Utah in November, 1902, a good many of the Church authorities and others came to Washington as witnesses. Among those were: President Joseph F. Smith, Francis M. Lyman, John Henry Smith, Hyrum Smith, James E. Talmage, Moses Thatcher, Charles E. Merrill, Thomas H. Merrill, Alma Merrill, John G. Carlisle, Angus M. Cannon, Brigham H. Roberts, George H. Brimhall, Charles W. Penrose, William Budge, J. H. Linford, Richard W. Young, William Langton, David Eccles, Oleen N. Stohl, John P. Holmgren, Stephen H. Love, and others.

Since 1830, when the Church was organized, many other members have been in Washington for one reason or another. Some of them have labored as missionaries in the Eastern States Mission; some have had positions of influence in the government; others were on official missions for the state or territory, others on personal business. Those named above are only a few of those important in Church history.

While all of these able persons have added their contributions toward building up the work of the Lord in the city of Washington, the branch perhaps owes more to Senator Reed Smoot, who was a member of the Council of the Twelve during his thirty years here in the United States Senate, than to any other one person. In a general way the branch is a memorial to the able and persistent Church work of Elder Smoot. He presided at and conducted most of the meetings in his own home, and presided at, if he did not conduct, the meetings he attended in rented halls up to the time he left in 1933.

He has helped many young men and women to obtain employment in Washington and made it possible for them to gain an education in the universities here, and thus he has been a real factor in the attraction of members to the branch.

He encouraged young people to be active in the Church work and directed its course. He urged those who came to the city to attend the meetings and to live the Gospel, and he explained the truths of the Gospel wherever op-

portunity was found, even on the floor of the United States Senate. He has preached many sermons and he has borne his personal testimony to the truths of the Gospel in such a way that he has influenced for good the lives of many persons.

In addition to Senator Smoot and those others who have acted as presidents of the Eastern States Mission, Washington Branch presidents, counselors, secretaries, treasurers, choristers, organists, officers, and teachers of Priesthood groups, in the auxiliary organizations, and as missionaries, special mention should be made of certain other members who have made contributions of their time and ability whenever called upon to do so by those in authority. Such men for example as President J. Reuben Clark, Undersecretary of State and later Ambassador to Mexico; Dr. John A. Widtsoe, for a time Special Counselor in the Interior Department; Judge James H. Moyle, who was Assistant Secretary of the Treasury in President Woodrow Wilson's Administration, and who was recently President of the Eastern States Mission and is now Commissioner of Customs; Senators Wm. H. King and Elbert D. Thomas; former Governor Wm. Spry, in Washington as Federal Land Commissioner; Congressmen Joseph Howell, Milton H. Welling, Don B. Colton, and recently Abe Murdock and J. Will Robinson; Judge Gustav A. Iverson, Special Assistant to the Attorney General, United States Department of Justice; Harold A. Lafount, formerly member of the Federal Radio Commission; George D. Casto, then legal adviser to the Alien Property Custodian, and others.

The increase in number of Church members in the Capital during the World War and since 1933 was due in large measure to the emergency policies of the Federal government, resulting in greatly increasing numbers of Federal employees and the members of the Church sharing in those newly created positions.

EARLY MEETINGS IN WASHINGTON
HELD IN HOMES OF MEMBERS

Church history shows that, even in places where there is no organized branch, when Sunday comes, members of the Church usually get together and hold religious meetings. That is what they did in Washington. Brother and Sister I. E. Willey and Frank J. Cannon and wife held meetings in their homes in 1901-4, especially when President Ben. E. Rich of the Eastern States Mission, Apostle John Henry Smith, or other authorities of the Church were in the city.

Senator Smoot and Congressman Howell were elected to the United States Senate and the House of Representatives, respectively, in November,

¹John M. Bernhisel was also Territorial Delegate to Congress and was in Washington for a part of each of 10 years—1851-59 and 1861-63.

²President Wilford Woodruff issued the "manifesto" respecting the discontinuance of the practice of polygamy by the Church, September 26, 1890, and it was approved at Conference October 6, 1890, and President Benjamin Harrison of the United States issued his "Amnesty Proclamation" January 4, 1893.

The Church in the Nation's Capital

1902, and took office March 4, 1903. The first Congress after they took office convened in January, 1904. They both came to Washington in the latter part of 1903 and spent some time becoming familiar with their new duties. Senator Smoot lived at the Raleigh Hotel and Congressman Howell at the Driscoll Hotel. Their wives and families did not accompany them at first, but waited until their husbands had located satisfactory residences.

In a letter to the writer of this article, dated June 15, 1937, Senator Reed Smoot says that when they first came to Washington after their election he and Congressman Joseph Howell and their two clerks held meetings in Congressman Howell's room.

Congressman Howell's records also show that Sunday morning, November 8, 1903, Senator Smoot and his clerk, Carl A. Badger, called on him at his room and remained for half an hour, during which time they discussed the developments in the contest of Senator Smoot's rights as United States Senator, and that "Mr. Smoot was full of hope and ready and anxious to meet his accusers. 'Thrice is he armed whose cause is just' may be properly said of his feelings in the matter."

As early as November 8, 1903, informal meetings were also held in

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Washington in the homes of other members of the Church. Mrs. Joseph Howell, wife of Congressman Howell, in a recent letter to the writer said that her husband's records, which she has, tell of his going at 7 o'clock p. m. to attend one of these "usual Sunday evening gatherings" at the home of Elder I. E. Willey and his wife, Emily Cannon Willey.

Congressman Howell said there were present at that meeting: Senator Reed Smoot, Congressman Joseph Howell, Carl A. Badger, Lewis Telle Cannon, Mr. and Mrs. I. E. Willey, Mr. and Mrs. H. Z. Lund, Mr. and Mrs. Alex. Nielson, Mr. Chris Hogenson, and Mrs. A. N. Schilling and her daughter.

He said they had a very pleasant

and profitable meeting together. Elder Reed Smoot presided and conducted the exercises and asked Elder Lewis T. Cannon and Congressman Howell to speak "and then occupied the balance of the time himself in an instructive and earnest address."

In December, 1904, Mr. Howell's family accompanied him to Washington and they rented and occupied the house at 1828 Calvert Street, N. W. From that time until they moved from that address, June 1, 1906, regular Sacramento meetings were conducted at their home. From December, 1906, to the late summer of 1907, the Howell family rented the home at 1026 Vermont Avenue, N. W., where regular

(Continued on page 122)

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THE CHURCH IN THE NATION'S CAPITAL

(Continued from page 121)

Sunday Sacrament meetings were also conducted.

Senator Smoot said that for a part of the time when meetings were not held in either his or Congressman Howell's homes the meetings were held in the apartment of Mr. and Mrs. A. B. Hodges and family, converts to the Church. The dates or other records of such meetings, if there are any, are not available.

In December, 1907, Senator Smoot rented a house on Connecticut Avenue just north of R Street, N. W., where the meetings were held until December 18, 1909, when construction was completed on his own home at 2521 Connecticut Avenue, N. W., where the meetings were held for more than 10 years thereafter until the members were too numerous to be accommodated. (See photograph.)

Senator Smoot presided and conducted these meetings when present, and he was rarely absent. When he was unable to attend, Congressman Howell usually presided and conducted the services. All members of the Church in Washington and visitors who desired to come were invited and welcomed to all of these meetings. In time even the spacious home of Senator Smoot could not accommodate those who came to meeting.

During the World War especially, so many members came from all parts of the country that there was not room in the Senator's home to accommodate them. Furthermore, many of the members felt that it was an unwarranted burden imposed upon the Senator and his family to have such a large group gather at his private residence every Sunday, and while the Senator was glad to have them continue to meet there, when he realized it was no longer adequate, he joined with the group in search for a new meeting place and in the spring of 1920 rented for the Sunday services the Hall at 1731 Eye Street, N. W. (See photograph.) This large red brick former residence was owned by the National Board of Farm Organizations, which included The Farmers Educational and Cooperative Union of America, The National Cooperative Milk Producers Federation, The Pennsylvania State Grange, and The Farmers Equity Union.

The meetings continued in the "Eye Street Building" for 7 years, until May 29, 1927, when the branch having entirely outgrown those quarters, rented that part of the Washington Auditorium Building known as "The Assembly Hall" (see photograph), formerly used for performances of the Grand Opera, National Geographic Society Lectures, Automobile Shows, and other functions.

The branch managed to hold services there (we sometimes wonder



Top: Senator Reed Smoot's Home: Corner of Connecticut Avenue and Calvert Street, N. W., Washington, D. C. (2521 Connecticut Avenue, N. W.) L. D. S. Meetings were held here from December 18, 1909 to May 23, 1920.

Center: The "Eye Street Building" (1731 Eye St., N. W., Washington, D. C.) Latter-day Saints of Washington held meetings in this building for seven years—May 30, 1920 to May 29, 1927.

Bottom: Washington Auditorium, where meetings of L. D. S. Church were held during six years and five months, May 29, 1927 to October 29, 1933.

how) for 6 years and 5 months, the last being held there on Sunday, October 29, 1933. The next Sunday, November 5, 1933, the new chapel was dedicated. Since then all meetings and Church activities have been held in that so rare a jewel, even among the magnificent churches of Washington, the Latter-day Saint Chapel. (See photograph, page 78.)

At the first Sacrament meeting in the "Eye Street Building" Elder Reed Smoot presided and conducted the exercises as he had done for so many years in his own home, as there were no formal branch organizations. However, the need for such was now apparent and they were created and began functioning at once.

WASHINGTON BRANCH ORGANIZED

FORMAL branch organization began with the formation of a Sunday School May 30, 1920, Elder James Byron Barton being superintendent. The Washington branch was formally organized the next month, under the direction of Eastern States Mission President George W. McCune, and Elder Barton as first branch president. Other branch organization followed including the Young Women's Mutual Improvement Association, February 11, 1923, Sylvia Barlow Tingey, president; followed by the Young Men's Mutual Improvement Association; the Relief Society, February 13, 1926, Grace Stringham Colton, president; Genealogical Committee, April 19, 1933, Ronald C. Bulkeley, president; Primary Association, November 12, 1933, Hepsy Berry Burch, president.

Since 1920, and until the Washington branch was divided into three units in August of this year (see *The Improvement Era*, October, 1938, page 606 for names and details) five branch presidents had served in Washington: James B. Barton, Louis E. McCArthur, Hugh W. Colton, Edgar B. Brossard, Samuel R. Carpenter.

From a branch boasting an estimated 50 to 60 persons at its early meetings, with perhaps three times that many members of the Church in the city, Washington had grown to number approximately 1800 members of the Church, with 1400 on the branch rolls and an average of 400 attendance at Sacrament meetings before the recent division. Some functions during the year brought out congregations of 700 persons.

SPECIAL ACTIVITIES

TWO activities of the branch which are part of the Churchwide program deserve special mention. As soon as the chapel was completed and dedicated November 5, 1933, President Heber J. Grant called and set apart the late Edward P. Kimball to take charge as organist in the Washington Chapel and to be in charge of the Bureau of Information at the chapel. Elder Kimball played organ recitals nearly every night except Sundays, giving 1001 recitals between November 5, 1933, and March 15, 1937, which 45,000 persons had enjoyed, and by his lovely music and spoken presentations learned of the Gospel and the history of the Church. Elder Kimball was more than a skilled musician. He was an able and well-informed missionary and an admirable character. His labors in the branch have made an invaluable contribution to its success.

This work so auspiciously begun by Elder Kimball has been carried on by Elders Alexander Schreiner during the summer of 1937, and D. Sterling Wheelwright by regular appointment

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of the First Presidency of the Church during the spring and since early autumn of 1937.

These musical feasts have been enjoyed by large groups of Washingtonians by special invitation. Embassy staffs, for example, have come to hear special recitals of the music of their own country, and all have been appreciative and enjoyably entertained.

Each year Dr. and Mrs. Melvin C. Merrill and Mrs. Edgar B. Brossard and the writer and others have invited their respective government office associates to special recitals, planned and given for their entertainment. On each of two of these occasions more than 400 guests enjoyed the organ music and the charm, comfort, and restfulness of the Chapel, and the cordial welcome of the branch officers as hosts.

The other activity of unique and outstanding significance is that of the special missionaries called by President Heber J. Grant and set apart to distribute literature, preach the Gospel, and in every effective way carry the truths of the plan of life and salvation to the city, town, and country folks residing within a radius of 100 miles of Washington, in Maryland, Virginia, West Virginia, Pennsylvania, and so on.

There were 53 of these special missionaries, called from among the more than 300 young men in Washington, who are mostly returned missionaries. They have had considerable success.

Test Case

(Continued from page 87)

had ever been on it. When that one had been treated, another followed.

The only voice above the lessening groans of pain, was Brent's, crisp, definite, and confidence-inspiring.

It seemed unbelievable that one man could do all that he did in so short a time. Cuts were sewed up; fractures were put in splints; dislocated joints put back in place; bandages and healing lotions applied.

Perspiration flowed down his white face. His eyes burned like balls of fire.

At last, he drew his hand exhaustedly across his eyes. The job was done. Thank heavens, not a life lost! Within a few weeks this nightmare would be a thing of the past.

Then he went over to an improvised cot where a boy lay with a bandaged head. He bent over him quickly; picked up a limp wrist.

There was alarm in his eyes, but he veiled it before he raised them to those other eyes around the room watching him with such close intensity. He had been afraid that this hadn't been just a minor scalp wound as it appeared on the surface. The boy would have been conscious by now if it had been.

It was Cass Byer. At his head, his

(Concluded on page 124)

They have been influential in re-establishing branches of the Church in a few places, have baptized a number of persons who learned of the Gospel largely through their efforts, and have held many cottage meetings in the homes of members and friends.

This work in the Capital district was organized under President Don B. Colton of the Eastern States Mission and was directed by Elder Riley A. Gwynn of Washington. The special missionary work, however, was taken over largely by the Seventy's Quorum when that body was organized, October 27, 1935.

SUMMARY

It is apparent from the facts of record about the growth of the Church in Washington that while there are many unique features, yet in general it is typical of what is taking place elsewhere in the East. After a hundred years of trying to live in accordance with and teaching the principles of the Gospel as represented by the Mormon Church, the members of the Church are winning recognition on their merit as men and women of high ideals and good character, and this has won respect for their faith and beliefs and has reflected credit upon their Church. As

a result, prejudice is being broken down and Mormons are being evaluated for what they individually are and do, without bias against their Church connections.

In fact in many places it is a mark of favorable distinction to be a member of the Church. Naturally a people that preach the high ideals of the Church are expected by others to be an unusually clean and able people. In other words, where much is given much is expected. Roughly, in proportion to the way in which they have measured up to the teachings of the Gospel the members have won the respect and confidence of their fellow men and the Church has grown in numbers and in influence.

As members have increased, the branch in Washington, as elsewhere, has obtained a better chapel and has been able to maintain on a more efficient plane the auxiliary organizations of the Church for the protection and education of the members and for the spreading of truth among non-members. The Church through its members is now well enough known in Washington and at other places along the Atlantic seaboard so that friends are examining its teachings with renewed interest to learn what it has that helps so much to make men and women be what they ought to be and do what they ought to do.

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Test Case

(Concluded from page 123)

mother and sister stood like two carved images, sensing disaster. Brent looked away from them and met the full, hostile gaze of Lud Twiney, towering in the doorway. Then he turned to the two young men who had been helping him. "Put him on the table again, boys. Easy." And helped them to do it.

He removed the bandages. With careful, sensitive fingers he probed the wound and the bruised area around it.

Yes. It was what he feared. Swiftly, his mind went back to a day in the hospital during his last year there. He had seen Dr. Rayburn perform the skilful, hazardous operation that a wound like this one required. Could he do it?

But of course he could. Wasn't he a surgeon? Hadn't he gone over and over each meticulous detail of that operation, both alone and with Dr. Rayburn later, until he knew them by heart? Besides, he must. Without it, the boy would be dead within two hours.

"Mrs. Byer," he said simply, "I must operate now—a delicate operation. Without it Cass cannot live two hours. Are you willing?"

Before she could answer, Lud Twiney had thrust himself in front of Brent.

"You young upstart, I'll answer that. No!" He turned to the men in the doorway. "Wrap Cass up and put him in my car. We'll take him to a real doctor."

Brent's eyes blazed but his voice was steady. "You take that boy from here and you have killed him."

"You—you—" Words failed Twiney. Veins stood out like whipcords on his leathery neck, his huge fists clenched.

Brent turned back to the boy's mother. "Mrs. Byer?"

The tall, gaunt woman's eyes were tortured. She twisted her gnarled hands together. She looked at her unconscious boy, at her angry brother, at the slender, white-faced doctor.

"Go ahead," she said hoarsely. Lutie grasped her mother's hand in mute approval.

"Good," Brent said briefly.

"Now, the rest of you get out. You may come back in half an hour."

There was a movement toward the door. Only Lud Twiney held his ground firmly.

"I said, No! you whipper-snapper, and I meant it. Men, pick the boy up."

Brent gave not an inch. His eyes were like points of steel. "This is my office. Get out."

For a moment he thought the man was going to strike him, but his eyes never wavered. Lud's huge fist drew back. Then a woman's voice cut across the stillness.

"Lud Twiney, get out." It was Mrs. Davis' voice.

Lud's eyes shifted. He sensed a sympathy for the young doctor in the faces around him. He turned and strode off.

Quickly, Brent moved to apply the anaesthetic. Swiftly he went to work.

His long fingers moved with cool precision. The perspiration popped out on his forehead. He was dimly conscious that Mrs. Davis and the young man were marvels at anticipating his needs; that Mrs. Byer and Lutie's agonized eyes were on him; that someone came quietly in at the door and stood watching over his shoulder.

Then it was finished. The bandages were replaced. Already a tinge of healthy color was beginning to show in Cass's face.

Brent straightened up, nodded, and

smiled wanly at his helpers; sank weakly into the nearest chair; and closed his eyes.

A hand fell on his shoulder. "Marvelous, my boy."

Brent looked up into the face of Dr. Hill from Lofton.

"I came as soon as I heard what had happened. Fortunately, I wasn't needed. When they told me what was going on inside, I couldn't resist coming in. I hope you will forgive me. I never saw a cleaner piece of work. And Dr. Ritter and I have always wished we had a surgeon nearer than two hundred miles to us. My boy, we can use you regularly down there. But this is no time for things like that. You are worn out. Get to bed. I am in charge here now."

Brent stood up, his head swimming. He wondered where he would sleep. He must find something to eat, too. Maybe if he got some fresh air it would help.

Dr. Hill was talking cheerfully to the men who were filling the doorway again, so everything must be all right. He turned, felt his knees give way.

He didn't fall. A dozen hands reached for him, but it was Lud Twiney who held him up.

"Get my car," he called. "I'm goin' to take the doc home with me, where he can get a little peace from all this clutter—an' somethin' to eat. I'll bet he's not had a bite to eat durin' all this rumpus. Women don't think o' nothin'," he rebuked scathingly.

An hour later, Brent, drifting happily toward a well-earned sleep, thought drowsily of his letter to Denis. He would write another one tomorrow—no, today. Already it was morning.

He must write to Dr. Raymond, too. Write and tell him . . . his mind drifted almost away. He brought it back. Tell him he had found his work!

EVIDENCES AND RECONCILIATIONS

(Concluded from page 73)

menous gravitational pulls upon each other, causing tidal waves, as it were, and erupting material into space. This material, as meteors or cosmic dust, was built up into planets such as the earth. (See *The Origin of the Earth*, T. C. Chamberlain.)

This theory was modified, as its weaknesses were discovered, notably by Sir James Jeans, of Cambridge University, England. He retains the thought of the tidal effect of the sun and a star in immediate proximity but believes that large masses, the size of the planets, were torn out of the sun. The earth, then, is an original part of the sun, thrown out through the gravitational pull of a star that wandered too near the sun. This theory seems, for the present, to have the right-of-way. (See *The Universe Around Us*, James Jeans.)

Scrutiny of the tidal theory has led many investigators to reject it and to set up substitutions.

R. A. Lyttleton, for example, has suggested that if the sun were a double star at the time the wandering star came too near, many of the difficulties of the tidal theory might be avoided. There is also the theory, proposed by Rev. Georges Lemaitre, that some billions of years ago all universal matter was in the form of a gigantic radioactive atom. For some unexplained reason this atom burst, scattering suns, stars, planets, satellites, and nebulae throughout the universe.

By slow, often painful progress, usually by the method of trial and error, science reaches its haven of truth. As to the origin of the earth, man knows only that it was organized by divine intelligence and power from existing eternal materials. Speculations about the method or process, however honestly offered, or by what eminent authority, must not be taken too seriously.—J. A. W.

The Japanese Mission in Action

(Continued from page 89)

most of those interested in the work of the Latter-day Saint Japanese Mission are children or grandchildren of those who came from Japan to Hawaii. These people, educated in the public schools, usually speak English better than Japanese, and much of the proselyting work among them may be done in English.

There is much racial inter-marriage in Hawaii, except among the Japanese. They continue to maintain their racial integrity, though they may accept the life and thought of the western world. They are slow to amalgamate with other peoples. This makes necessary, even when English is the spoken language, the maintenance for some time to come of a Japanese mission. Naturally, with the years, as the Japanese Saints gather experience in the Church, they will mingle freely with others in the activities of the Church.

The Japanese people are clean, intelligent, eager for progress—a people well worthy of the efforts of the Church of Christ. To work among them, especially in this pioneer period of proselyting, is an experience thoroughly enjoyed by the missionaries, who, it may be said, are a body of fine, capable representatives of the Church. They have the vision of the future; they support President Robertson in his policies, and make good impressions wherever they go. They feel that service in the Japanese Mission is a real privilege.

The first Japanese convert to the Church, Dr. Tomizo Katsunuma, baptized in Utah, is active in the service of the mission in Honolulu. Sister Tsune Nachie (now 83 years of age) who cared for most of our missionaries in Japan, has moved to Hawaii to enjoy the blessings of the temple at Laie. To be in her presence is to feel the beauty of a living faith. Since this was written she has passed to the other side.

The Japanese members of the Church, young and old, are enthusiastic workers for the Latter-day cause. The Japanese Mission leads in *Era* subscriptions among the foreign missions.

There is much friendliness among the Japanese for our work. The Japanese daily, *Nippu Jiji* of Honolulu, under the able editorship of Mr. Yasutaro Soga, has made frequent timely references to the work of the Latter-day Saints among the Japanese.

The only motive of the Church
(Concluded on page 127)

Preparation for Life..

● "PREPARATION" was the watchword of Washington and of Lincoln in affairs both public and private.

Opportunities of today also are used best by young Americans who have prepared themselves through inspirational university training.

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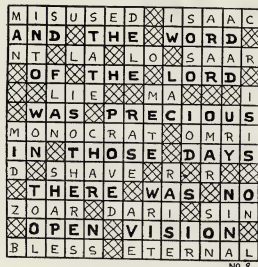
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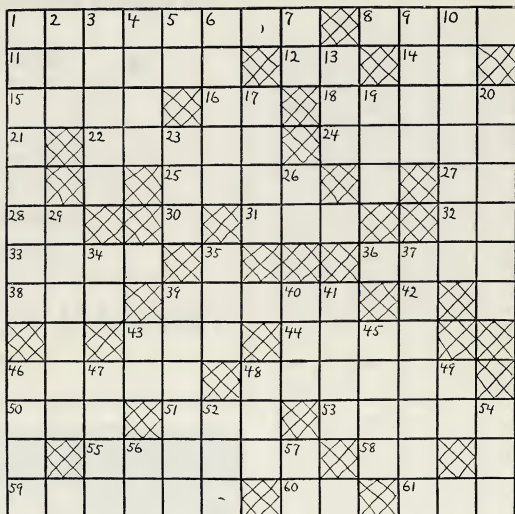
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ACROSS

- 1 "Verily my . . . ye shall keep"
- 8 "David took an . . . , and played with his hand"
- 11 "I make peace, and . . . evil"
- 12 "... the Lord put I my trust"
- 14 "for thou art with . . ."
- 15 Descendant of Asher; main (anag.)
- 16 Handwriting
- 18 Greek form of Elijah
- 21 "O sing unto the Lord . . . new song"
- 22 "He that hath . . . hands"
- 24 "and a pure . . ."
- 25 "which strain at a . . ."
- 27 "Whither the tribes . . . up"
- 28 "... is God that avengeth me"
- 30 "Bless the Lord, . . . my soul"
- 31 "The fool hath said in his heart, There is no . . ."
- 32 Negative prefix
- 33 "instead of Abel, whom . . . slew"
- 36 New Testament form of Hosea
- 38 "try me, . . . know my thoughts"
- 39 "shall . . . their strength"
- 42 "The Lord also will be . . . refuge"
- 43 "Jacob . . . pottage" Gen. 25: 29
- 44 "And . . . sought to smite David"
- 46 "he led them forth by the . . . way"
- 48 "in whose . . . there is no guile"
- 50 City of Benjamin 1 Chron. 8: 12
- 51 Third king of Judah
- 53 "The . . . are fallen unto me in pleasant places"
- 55 "yea, thy law is . . . my heart"
- 58 "Be merciful unto . . . , O God"
- 59 River in South Carolina
- 60 "Peace . . . within thy walls"
- 61 "He shall . . . , Here I am"

Our Text from Psalms is 11, 12, 14, 21, 22, 24, 30, 31, 38, 39, 42, 46, 48, 55, and 58 combined

DOWN

- 1 Form of neuralgia
- 2 "Thou hast a mighty . . ."
- 3 Part of a ship, made of ivory, used by the Tyrians Ezek. 27: 6
- 4 "and went and served . . . , and worshipped him"
- 5 "I will bless the Lord . . . all times"
- 6 "thy mighty men, O . . . , shall be dismayed"; meant (anag.)
- 7 Note; reversed, a verb
- 9 The bowfin
- 10 Debate a second time
- 13 Old Testament book
- 17 Protuberance
- 19 "... Israel hope in the Lord"
- 20 David "chose him five smooth . . . , out of the brook"
- 23 The self
- 26 "I flee unto thee . . . hide me"
- 29 Astringent acid in tea
- 34 Small fresh-water fish
- 35 "and the wine is . . ."
- 37 Salt springs
- 39 Revolve
- 40 Especially
- 41 "Therefore I will . . . and howl"
- 43 Hush
- 45 "Let thy Thummin and thy . . . be with thy holy one"
- 46 "Thrice was I beaten with . . ."
- 47 Dress
- 48 Monkey
- 49 Two thirds of ten
- 52 "... is more precious than rubies"
- 54 Timid
- 56 "trust also in him, and he shall bring . . . to pass"
- 57 Canadian province

The Japanese Mission in Action

(Concluded from page 125)

is to bless mankind. Its divine message has the power to prosper the Japanese whether in Hawaii or elsewhere. Perhaps the Lord in His wisdom is preparing in the fertile field of Hawaii, future preachers and teachers of the Gospel for the land of Japan and its possessions.

Meanwhile, the Church will follow with deep interest the development of its Japanese Mission.

The Crowd Cheers

(Concluded from page 76)

He fastened the harnesses securely, and said quickly: "Okey, boy. Good luck to you. Keep your mind on the run. You're next!"

Jack was poised for flight—two thirty-two's for Bob! That meant he must make a thirty-one for a tie, better than a thirty-one for a win.

At the signal of the starting flag he sprang into action. Down, down, he went, always faster, pushing with his poles to cut down the time. Through the pathway of flags he flashed, never faltering, never losing balance. The crowd cheered as he whizzed by, but he heard them only as though they were miles away. Only one thing was in his mind, this winding, twisting, crooked trail to the goal flags. On and on he went, with the speed of the wind. Not until he had crossed the finish line did he think of anything besides the race.

He cut sideways to stop himself. On his way back he heard his time announced—twenty-nine seconds! Twenty-nine seconds! It was almost impossible. It seemed like ages gliding down the icy course. Miriam came running toward him.

"Jack! Jack!" she called. "You've won. You've done it!"

He suddenly felt good all over. "Thanks to Dad!"

"Why 'thanks to Dad?' " Miriam asked.

"Why, because he told me how to do it," said Jack. "You see, he said not to let anything take my mind off the race while I was running it. Well, when I made the first run and you were at half-way, I looked at you as I went by, and it took my mind off the run. But when you came down here for the second run as I asked you to, well, there just wasn't anything to think about but the race!"



DRAW ME!

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Copy this girl and send us your drawing — perhaps you'll win a COMPLETE FEDERAL COURSE FREE! This contest is for amateurs, so if you like to draw do not hesitate to enter.

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FREE! Each contestant whose drawing shows sufficient merit will receive a grading and advice as to whether he or she has, in our estimation, artistic talent worth developing.

Today design, color and illustrating influence the sale of most merchandise. Trained commercial artists have, therefore, become important in industry. They are in demand, — well paid — machines can never displace them. Artistic talent is comparatively scarce. If you can draw, why waste this rare gift? Train yourself to do work for which nature has fitted you and which few people can do. Success nowadays comes easier to those who develop natural ability. We have trained many young men and women now capable of earning up to \$5,000 yearly as artists. Use this opportunity to test your talent. Read the rules and send us your drawing.

RULES: This contest open only to amateurs, 16 years old or more. Professional commercial artists and Federal students are not eligible. 1. Make drawing of girl 6½ inches high, on paper 7 inches high. Draw only the girl, no lettering. 2. Use only pencil or pen. 3. We return no drawings. 4. Print your name, address, age, occupation on back of drawing. 5. All drawings must be received by February 28th, 1939. Prizes will be awarded for drawings best in proportion and neatness by Federal Schools Faculty.

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LET'S SAY IT CORRECTLY

DEPRECATE means to seek to avert, as by prayer; also to express disapproval. Depreciate means to lessen in price or estimated value; also to undervalue, disparage, or belittle.

ERA INDEX FOR 1938 READY

ALL subscribers who wish to bind or otherwise preserve the 1938 volume of the *Improvement Era* may secure a copy of the annual index by making written request to the *Improvement Era*, 50 North Main Street, Salt Lake City, and enclosing name and address and a 3c stamp for return postage.

FROM THE JAPANESE MISSION

Office of Japanese Mission

Honolulu, T. H.
November 9th, 1938.

Dear Brethren:

ENCLOSED you will find our check for twenty-six subscriptions to *The Improvement Era*. . . . This is more than eighty per cent of our mission membership and we hope to make it more than one hundred per cent.

I realize the spiritual uplift which will be derived from the articles contained in *The Improvement Era*, if we can just get them into the hands of Saints and investigators in our mission. I know the valuable articles on a broad range of subjects it has always contained, and within its covers has never failed to carry inspired messages from the General Authorities of our great Church, so vital, timely and extremely essential to the members of the Church. . . . I feel it will be an excellent aid and assist us greatly in our efforts to teach the Gospel throughout our mission, and you may rest assured that we shall do our utmost to see that it is in as many hands and available to as many as we are able to reach. We value its blessings in our mission.

May God bless you in such a worthy and helpful cause.

Very sincerely your brother,
(Signed) Hilton A. Robertson,
Mission President.

IN connection with Pine Ward I would like to quote part of a letter I received from Sister Hazel Howard:

"These subscriptions complete our *Era* drive, unless some one wishes to send in a 'Gift' subscription, as we now have the *Era* in every Latter-day Saint home in Pine and Strawberry."

This is the first ward in the Maricopa Stake to accomplish this end. . . .

(Signed), J. L. Hibbert,
Mesa, Arizona.

Dear Editors:

Rock Hill, South Carolina,
October 12, 1938.

WILL you accept a word of appreciation for the *Improvement Era* from a non-member?

I have had the privilege of reading your magazine since April and find it filled with a high standard of informative material from cover to cover. I recommend it as an excellent medium for conveying the message of your Church to all investigators.

Yours sincerely,
Eva Howell,

Dear Brother:

Cape Town, South Africa,
October 7, 1938.

WE read the *Improvement Era* every month. Many times we use it in our morning class before breakfast. Each issue seems to be better than the last.

Sincerely,
Dean A. Ellsworth,
Associate Editor, *Cumrah*
Southern Messenger.

ADVERTISING SPACE

Subscriber: "I want to put a death notice in your paper. How much do you charge?"
Editor: "A dollar an inch."
Subscriber: "Heavens! And he was over six feet high!"

Gladys: "He's so romantic. Whenever he speaks to me he starts, 'Fair lady!'"

Edward: "Oh, that's the force of habit. He used to be a street car conductor."

Professor (giving illustrated talk): "You can't get any idea about how terrible that sight looked unless you observe me very carefully."

AFTER FIVE DAYS

Expelled Student: "Hello, Dean. I'm back."
Dean: "I see you are. For what reason?"
Expelled Student: "I read in that letter where I was expelled, but on the envelope, it said, 'After five days return to Dean Reeves.'"

THE MOTH'S DIET

Professor (in zoology lab.): "What insect lives on the least food?"
Bright Pupil: "The moth. It eats holes."

ENTREPRENEUR



"What do you do for a living, Mose?"
"I'm de manager ob a laundry."
"What's the name of this laundry?"
"Eliza Ann."

ENGLISH AS SHE IS SPOKE

Prof.: "Your pneumatic contrivance has ceased to function."
Motorist: "Er—what?"
Prof.: "I say, your tubular air container has lost its rotundity."
Motorist: "I don't quite—"
Prof.: "The cylindrical apparatus which supports your vehicle is no longer inflated."
Motorist: "But—"
Prof.: "The elastic fabric surrounding the circular frame whose successive revolutions bear you onward in space has not retained its pristine roundness."
Motorist: "Would you kindly—"
Small Boy: "Hey, mister, you got a flat tire!"

TOO OFTEN

Some people, according to a musician, only buy a piano to help fill up a room. Quite often of course it has the opposite effect.—Punch.

DIETARY DILEMMA

Doctor: "Now unless you eat fruits and vegetables in their entirety, including the skins, you fail to get many of their essential food values. I think doing this would remedy your dietary deficiency. Now tell me, what is your favorite fruit?"
Patient (gloomily): "Coconuts, doctor."

RADIO AND EDUCATION

Increasingly important is the part radio is playing in the education of its listeners. KSL and the Columbia Broadcasting System bring you information on many subjects — on music and drama, literature and art, civic affairs and the everyday affairs of men and women the world around.

On KSL, more hours of radio time than ever before are devoted to the fascinating task of better acquainting you with the world in which you live. In addition to the many commercially sponsored programs of educational value, KSL suggests you tune regularly to the following educational features:

"Up and Down the Scale", Saturday 11 a. m.
"Today's Women", Saturday 10:30 a. m. "What Price America?", Saturday 3 p. m. "Americans at Work", Saturday 5 p. m. "Today's Children — Tomorrow's Adults", Saturday 2:45 p. m. "The American School of the Air", 1 p. m. daily Monday through Friday. "Let's Pretend", Monday and Thursday 3:15 p. m. "Music for Fun", Tuesday 3:15 p. m. "March of Games", Wednesday and Friday 3:15 p. m. "Men Behind the Stars", Friday 3:30 p. m. "So You Want to Be —", Friday 3:30 p. m. "Let's Communicate", Sunday 10:30 p. m.

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